

Calvinist Contact

A Reformed Weekly

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British Columbians protest increased access and funding to abortion

Bill Fledderus

VICTORIA — New abortion regulations were introduced in British Columbia on March 20 which require regional hospitals to provide abortion services regardless of the position of local hospital boards on the issue. Catholic hospitals are exempted from the new requirement.

Nine of 16 trustees on the board of Vernon Jubilee Hospital resigned as a result, and pro-life groups organized a 2,000 person protest outside the provincial legislature.

The protesters were also reacting against the New Democratic government's decision to set aside \$1 million for Vancouver's two free-standing abortion clinics.

Backs a 'woman's right to choose'

B.C. Health Minister Elizabeth Cull told *B.C. Report* that the government will also be setting up a task force on access to contraception and abortion, and that it is allocating \$300,000 to abortion and contraception education via Planned Parenthood. The announcements were all made as the NDP released its first provincial budget since last fall's election.

"The government is 100 per cent behind a woman's right to choose," says Cull. "We intend to ensure that women in every area of the province are able to choose hospital abortions."

B.C. already has the highest abortion rate in Canada and the highest rate of repeat abortions. According to Dr. Henk Reems of Nanaimo, "Probably 75 per cent of the B.C. population favour free access to abortion."

'The killing of children'

The campaign Life Coalition of B.C. and the B.C. Pro-Life Society demanded the resignation of Cull and Premier Mike Harcourt "for implementing this outrageous order-in-council without one minute of debate in

the legislature." According to them, abortion is "the killing of children."

"The government cannot find enough money to staff hospitals adequately, to provide care for cancer victims and heart patients, but they can find money for abortions," protests Aria Rendle, executive director of Victoria Pro-Life.

A representative of the pro-life Family Coalition Party points out that taxpayers who object to publically funded abortions have no voice in the provincial legislature because both opposition parties support taxpayer-funded abortions.

Who's forcing whom?

Liberal health critic Linda Reid points out that "this government seems bent on forcing its views on communities without consultation or consideration for what may be deeply held values and beliefs." Other critics argue that requiring hospitals like Vernon which have consistently elected pro-life boards to offer abortions is "totalitarian."

"People are talking about opening the elections of board members up to the general population instead of restricting the vote to members of the hospital societies as it's done now," says Reems. "That would be more democratic, much like the way school boards are elected. The end result would be the same: the majority of hospitals would offer abortions, although there might be some exceptions."

Whereas many critics see the provision of local abortion services as a community standards issue, the NDP sees the issue as a question of women's rights, according to UBC political science professor Paul Tennant.

"In the government's view, access to abortion is not something a community can override in the same way that capital punishment cannot be decided by a community," he says.

Thinkbit:

Live so that when you tell someone you're a Christian it confirms their suspicions.

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Illustration by Evelyn van Hooydonk, student at Beacon Christian High School, St. Catharines, Ont.

"I am the resurrection and the life. He who believes in me will live, even though he dies;" (John 11: 25).

Sabbaticals are good for the soul, say pastors



Bill Veenstra (l.) and Ralph Koops on the campus of Redeemer College in Ancaster, Ont.

Bert Witvoet

ANCASTER, Ont. — Ralph Koops and Bill Veenstra are ministers of the Word in the Christian Reformed Church. What sets them apart a bit from their colleagues is that they have each enjoyed a sabbatical.

A sabbatical is "an absence for study, rest or travel, given every seven years to teachers in some colleges and universities," says the dictionary. But Koops and Veenstra felt that a case could be made for pastors to absent themselves from their congregations for a period of time.

They indicated their desires to their respective councils and congregations, and in both cases a sabbatical was offered, three months in 1991 for Koops and four months in 1990 for Veenstra.

Koops had been a pastor for 24 years, the last nine of which were spent in service to the Maranatha Christian Reformed Church of Cambridge, Ont. Veenstra had served eight of his 12 years in the ministry with the Clarkson Christian Reformed Church of Mississauga, Ont.

See ESCAPING — p. 2...

News

Escaping a maintenance ministry

...Continued from p. 1

In his proposal for a sabbatical, Veenstra explained that ministers sometimes accept a call to another congregation to experience a much needed rest from all the "spade work" needed for new sermons.

"There have been times in my ministry when the pressure was high and time was in short supply, that I have thought about 'escaping via a call,'" Veenstra told his church. But such an approach signals a "maintenance approach" to the ministry, "which in my estimation impoverishes the Gospel and fossilizes the gifts of the Spirit."

Both Veenstra and Koops had a hunger for reading and studying intensively and being

more involved in their own family's life without feeling guilty about not doing enough in the congregation. What did they end up doing?

Mentally refueled

Koops read more than 30 books in the areas of family, worship, history, being a witness in today's culture, modern theological and philosophical thinking, and a book on the elders' task. He audited two courses at Emmanuel Bible College in Kitchener, Ont., one in church music, worship and the development of hymnology (not his forte, he admits), the other in contemporary theology since the Reformation. He also took an ethics and life science course

(dealing with abortion, suicide, euthanasia and human reproduction) at the University of Waterloo.

Veenstra read more than 40 books, took two courses at Ontario Theological Seminary ("Community in the Old Testament" and "Caring for Pastors and People"), attended an extension course from Calvin Seminary at the Ancaster CRC ("The Christian Reformed Church: Catholicity and Secession"), took an evening course at the Institute for Christian Studies in Toronto on Christian spirituality, and attended a number of conferences and seminars.

Both men felt mentally and spiritually renewed when they returned to their pastoral duties. The editor of C.C., being a sabbaticalist himself, interviewed them at Redeemer College in Ancaster, Ont., earlier this year. (For the interview, please see the back page of this issue.)



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Across the Globe

David T. Koyzis

An age-old schism rears its head

This year the Orthodox world celebrates Easter a week later than we do in the West. With the two halves of Christendom following different calendars, the two Easters occasionally coincide, but in some years they are separated by as many as five weeks. This disparity in the celebration of Christ's Resurrection vividly illustrates the increasing distance between the Roman Catholic and Orthodox churches after a cautious rapprochement during the 1960s. It may be something of an exaggeration to speak of "turf wars" between the two communions. Nevertheless, both parties now find themselves competing to fill the spiritual vacuum in the former communist world.

Many observers believe that, apart from Gorbachev, the one person most responsible for the death of communism was John Paul II, who had himself lived under that ideology in his native Poland and knew its weaknesses. By all accounts, it was after his historic return to that country in 1979, the year following his ascent to the papacy, that his compatriots lost their fear of the regime and set about creating Solidarity. This was perhaps the first crack in the facade of the Soviet bloc, and we can now see that from that point on its days were numbered.

'Sheep stealing'?

It should not surprise us then that the Pope believes he has a special responsibility for renewing an undivided Europe. Last November a special synod of bishops met at the Vatican to chart a new strategy for a post-communist world with the intent of revitalizing Christianity. In the interest of ecumenism the Orthodox churches were invited to send observers. The Greek and Georgian churches responded positively, but most of the other Orthodox stayed away, believing that Rome is bent on "sheep stealing."

Nor do the followers of the two communions always get along on a grassroots level. In Ukraine, for example, Orthodox and Eastern-rite Catholics (that is, Christians who follow a Byzantine liturgy but are in communion with

Rome) live uneasily side-by-side. In 1946 Stalin, who was anxious to weaken the Christian community, outlawed the Ukrainian Catholic Church, confiscated its buildings and handed them over to the Russian Orthodox Church.

Decades later, when Gorbachev's government passed its 1989 law guaranteeing religious freedom and legalizing the Ukrainian Catholic Church, he inadvertently opened an old wound in relations between the two churches. The Catholics naturally wish to have their buildings returned, but the Orthodox are just as understandably reluctant to abandon the places where they have worshipped for nearly half a century. This has led to some sharp public statements by both the Pope and Patriarch Aleksy of Moscow.

Tragic disunity

As if this were not enough, the past several months have seen Catholic Croats at war with Orthodox Serbs. The Pope's statements, however carefully they have been worded, have tended to favour the Croatian cause. Although the principal issue there is more one of opposing nationalisms than differing confessions, the leaders of the two churches have found themselves dragged into the struggle, which has further soured ecumenical relations.

We all understand, of course, that Christians are as sinful as other people, so on one level none of this particularly startles us. But on another level we cannot but find it tragic that, after the death of an especially destructive ideology, Christians are wasting a precious opportunity and are instead expending their energies fighting each other — something which can hardly be pleasing to God. As we celebrate the Resurrection let us pray that our churches might overcome their disunity and bear witness to the Spirit's empowering grace throughout the world and in every area of life.

David T. Koyzis is assistant professor of political science at Redeemer College, Ancaster, Ont.

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Monsieur was in France for the Vimy Ridge commemoration. Almost 10,000 young Canadians were mowed down there, 4,000 not to rise again. Canada was born as a nation on that battlefield, historians say. Birth is always bloody, but death sneaks up on this nation in the *prima donna* quarrels at political conferences.

There were, however, good sounds coming from Halifax. The politicians seemed to develop some consensus among themselves and most astonishing of all, Clyde Wells stated that he will not hold out against the distinct society clause. Surprise!

Other news from Alberta is that the province's per capita debt has skyrocketed since 1986, rising 340 per cent to \$6,615 from \$1,575. And unemployment in Ontario is getting worse. The mining industry is on life-support, manufacturing is anemic, retail is suffering from cross-border shopping and an ad for a waitress in Kitchener drew 290 applicants. It's really tough out here. In the Speech from the Throne, Premier Rae promised to spend money on capital projects. Money that isn't there, of course.

The country mourned the loss of NHL playoffs. And that just at the time when American beer began to flood the market. Some really desperate people have even been spotted reading. And a fellow in Trepassey, Nfld., woke up one morning with a polar bear staring him in the face. That would be enough to make me skip shaving.

Frere Jacques was interviewed by *Time*, and he said that he would boot the rear end of anyone in his caucus who couldn't speak English. Oops..., there will apparently be some "rear-ending" in the P.Q. caucus, for not all members are bilingual. Read the Apostle James on the dangers of the quick tongue, Jacquie boy.

Mr. Richard Grive, a research scientist for Geological Survey of Canada, warns that an asteroid hurtling through space at the speed of 90,000 kilometres an hour could crash into the earth any moment. The thing's impact would create a dust storm that would block the sun for years. So hit the deck when you hear strange noises.

The electorate is restless all over the world. In Italy they are sending the granddaughter of Mussolini to parliament; Britons, who went to the polls at the time of this writing, are predicted to help usher in a "hung parliament"; the position of the French socialists is as fragile as a bird's nest; and communists are stirring the

soup in Russia.

At least 33 politicians running in Italy's parliamentary elections had criminal records or faced trial on charges including murder, drug-dealing, extortion and bombing a train. That makes Barbara McDougalls's first-class ticket pretty tame stuff, doesn't it? Anyway, what do we want? You can't take the bus to South Africa, can you?

That American troubadour, Clinton, is now dreaming in technicolour after some more primary victories. But as I said before, Bush will make mincemeat out of him with references to marital faithfulness and stuff like that — although there are rumours around to the effect that President Bush may have

skipped some pages in his own biography.

The Sudanese government bulldozed at gunpoint 500,000 refugees from the squatters' camps that ring Khartoum. The government defended its action with all kinds of rational-sounding justifications, but the real reason was that the squatters were Christians in Muslim territory. Syndicated columnist Gwynne Dyer wrote: "In senseless slaughter, human rights abuses and the sheer per capita burden of human misery, Sudan is the worst place in the world." Civil wars have turned Africa's largest country, once a place where few starved, into one of the poorest.

Leave it to the *New York*

Times to coin a phrase. It calls those who habitually hang around in shopping plazas "mall rats."

And this from St. Augustine: "To ask what God was doing before the Creation is a question in bad taste, but in answer I say that he was probably preparing hell for those who ask such questions."

Be nice to each other: don't point at your neighbour's ring around the collar.

Carl Tuyl is a member of the Ontario Provincial Interfaith Committee on Chaplaincy and chaplaincy coordinator in Canada for the Christian Reformed Churches.

Pressreview

Carl D. Tuyl



Pressreview

Government offers youth free chance to see another part of Canada

Bill Fledderus

OTTAWA — Canada's Secretary of State recently announced an exchange program for youths aged 16 to 21. But those interested in applying will have to be quick — the deadline is May 8.

"Voyageurs Canada 92" will allow 36,875 young people from all regions of Canada to experience life in another part of the country, courtesy of Air Canada and the federal government.

Application kits for groups and individuals are available from the local offices of all Canadian Members of Parliament. The week-long exchange will take place sometime between June and November of this year.

Each Canadian riding has been matched up with another. (Potential applicants can phone their MP to find out which riding theirs has been matched with). One hundred and twenty-five "voyageurs" will be selected from each riding by a committee of local volunteers, based on a very brief essay (100-500 words).

They will travel to the riding matched with theirs, stay in the homes of other selected voyageurs and then invite their hosts back home with them to be their guests.

The program will provide an unprecedented opportunity for participants and their families to learn more about their fellow citizens and about life in other parts of their country.



Voyageurs

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Editorial

Calvinist Contact

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- reports on significant happenings in the Christian community and in the world,
- expresses opinions that are infused by Scripture and Spirit and rooted in a Reformed perspective,
- provides opportunities for contact and discussion for the Christian community.

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Easter 1992: instead of a bundle of rods a single rod

When the granddaughter of former dictator Benito Mussolini gets elected to the Italian Chamber of Deputies on a platform that would make her grandfather proud, then we know that fascism is making a comeback in Europe. Isn't it disturbing, though, that Alessandra Mussolini, running for the neo-fascist Italian Socialist Movement, won a seat for her party in a recent election? In Germany and France extreme right-wing groups have also made inroads into the political system.

These are troubling developments that should make historians of us all. Only 50 years ago, most of Europe and large areas of Asia lay under the iron fist of fascist rulers. Millions of people died because Hitler, Mussolini and Hirohito thought they had the perfect solution to the problems of the world. When World War II was over and the damage had been assessed, few thought it possible that the swastika would ever reappear as a symbol of honour.

Impatient bigotry

Fascism is usually characterized by a strong leader (Fuhrer, duce, emperor) who is idolized by the often uneducated and impatient masses. The extreme devotion of followers is symbolized by the Roman greeting of an outstretched arm. The movement, which was started in Italy after World War, is named after another Roman symbol it uses: "fasces" — a bundle of rods or sticks with an axe protruding from the top. Fasces were a symbol of a Roman official's power to punish or put to death, and they also symbolized unity.

Fascism, although it upholds the right to private property and private enterprise, seeks total government control of political, economic, cultural, religious and social activities. When it comes to power, it does not tolerate opposition to its policies and squashes the rights of other parties to seek power through elections. Other features of fascism include extreme patriotism, warlike policies, persecution of minorities and an almost tangible xenophobia (fear of foreigners).

In most cases, fascism arises when a nation experiences economic difficulties or political defeat. It's a movement that seeks quick solutions to real problems.

Fascists generally hate communists, gypsies and Jews and despise all "bleeding-heart" liberals. They hate communists because communism is, in theory at least, opposed to dictatorships and hierarchies and does not recognize the right of the individual to engage in free enterprise. They hate gypsies because they look upon them as parasites who do not contribute to the welfare of the nation. Fascists hate Jews because they accuse them of controlling the economies of the world. They despise liberals because liberals are too tolerant and not decisive enough when it comes to solving problems.

Always lurking in the shadows

Fascism is a state of mind that never goes

quite out of fashion. In fact, it seems to fit certain individuals or groups of individuals to a tee. In religious circles there can be evidence of a fascist state of mind as well, especially when a phobia develops about "foreign" trends or legitimately sinful influences.

All extreme movements contain within their policies or beliefs kernels of truth. That's what makes them so dangerous. It's not difficult to find fault with existing situations and to lure unhappy people suffering from unemployment or low wages into a school of thought and organization that promises a better future. Europe is reaping the fruits of all the stresses and strains that a rapidly changing situation brings.

That's not to say that North America will be unaffected by fascism, especially as the recession and the closing of industrial plants continue. The mentality is always there, ready to emerge. If Oliver Stone is right in positing his thesis about the assassination of John F. Kennedy as a coup by militaristic generals, government officials and business people, then fascism took hold of the reigns of power in the U.S. when Lyndon Johnson took over in 1963 and reversed a decision by Kennedy that would have put an end to further American involvement in Vietnam.

The spirit of Easter

After watching the film "JFK" and thinking about the corrupt ways in which human beings have tried to seize power, whether they be fascists, communists or tin-pot dictators, I felt a sudden urge to read Revelation 17 and following chapters. I was particularly struck by the image of the beast:

The ten horns you saw are the kings who have not received a kingdom, but who for one hour will receive authority as kings along with the beast. They have one purpose and will give their power and authority to the beast. They will make war against the Lamb, but the Lamb will overcome them because he is Lord of lords and King of kings — and with him will be his called, chosen and faithful followers.

I thought of Good Friday and Easter coming around again — constant reminders that Jesus is both the Lamb of God (no fascist would respect that) and the King of kings (most fascists, also those of Jesus' day, would read political conquest into that). He died for the sins that fascism will not acknowledge. He rose to solve the problems that fascism cannot solve.

Marching to another drum

Christianity is an absolute antidote to fascism when properly understood and practised. Followers of Jesus do not salute, but greet each other with a holy kiss. If they do raise their arms, it is to proclaim adoration and joy.

Jesus encourages his followers to welcome strangers and to share wealth, a kind of voluntary communism. As for patriotism, he tells his disciples to give unto Caesar what is Caesar's (tax money, respect) and to God what



Letters

Has no time for complexities

Reverend Kuyvenhoven plants seeds of doubt concerning God's love in his opening paragraph, "All of us assume that God loves all the children in the world" (C.C. March 20, 1992). All of us do not assume. Many of us inherently believe it. It is the bedrock of our faith. I have never doubted it or thought otherwise as a Christian. What comfort, what joy, what peace to know that God so lovingly nurtured my ungodly life, without my knowledge, to bring me to salvation and enjoy all his spiritual benefits. I stand in awe of God who loved me and providentially cared for me when I did not love him.

Theologians need to be sensitive to their audience when writing about

conflicts, especially those involving hermeneutics. Society bombarded with media information that smacks of double-talk, inaccuracy and misrepresentation doesn't have the time or energy to digest the mountains of news, facts and statistics. To prevent overload, we graze — a little bit of information here and a little bit of information there.

Would rather not know the differences

It is crucial, therefore, that God's people be fed clear-cut directives, positive guidance in all facets of leadership and principles that do not waver in a quagmire of the media glut so

eager to suppress our faith.

I did not know about the Arminian and Calvinistic differences concerning John 3: 16. Now I do, and each time I meditate on or read that verse of universal comfort, the tiny seeds of doubt will spring up: God does not love everyone; if he does, it is a different kind of love. The seed of doubt has been planted in my mind by absorbing a few unnecessary facts.

As interesting and informative as denominational differences may be, we need to be rooted in the teachings of the Word. Seeds of doubt stifle growth.

Cathy Pater,
Erin, Ont.

Should we take comfort from a high standard of living?

In his recent column entitled "Free enterprise and prosperity" (C.C. March 27), Leonard Bick calls upon Canadians to be more optimistic, to recognize that we live in a country which enjoys one of the highest standards of living in the world. While I think it is important for us to be thankful for the many benefits we enjoy as Canadians, I am uneasy with Bick's seeming unquestioning acceptance of our high standard of living as a good thing, and as something upon which we should base our optimism.

It leaves unexamined some of the questions I think we need to ask about our prosperity. First of all, do all Canadians enjoy this prosperity and high standard of living? National measures of total wealth generally do not measure the extent to which that wealth is reaching individual Canadians. We know from news reports on the homeless and on the rising incidence of child poverty in Canada that there are many who are left out of the prosperity picture.

In their book on redirecting the economy toward community, the environment and a sustainable future, economist Herman Daly and theologian John Cobb raise a number of questions about the use of national measures of wealth, such as the Gross National Product as an accurate measure of

economic welfare.

They point out that these measures do not look at how equitably the wealth is distributed and do not take into account the negative effects of production on the environment. They point out as well that the scale of our economy is growing beyond the capacity of our ecosystem to sustain it.

Comparison brings no comfort

Our high standard of living does mean, of course, that to be poor in Canada, in absolute terms, is not the same as being poor in other parts of the world. Bick says, "Consider that over 50 per cent of the world's population does not have enough to eat and you can see what I'm getting at."

But ought not the contrast between our high standard of living and the fact that many in the world go hungry concern us as Christians? May I sit comfortably in my church pew while a CRWRC development worker tells us how, in spite of their development efforts, the annual standard of living in Sierra Leone is going down, not up, and fellow Christians there are suffering?

Are we aware as North Americans that the net flow of wealth in the world is from the poor southern hemisphere to the rich northern hemisphere, that poor nations of the world pay more to the rich nations in debt payments than they receive in development aid? And this disparity is predicted to get worse over time, not better.

I believe that Mr. Bick is trying to respond to the general atmosphere of discontent and disgruntlement in Canada today, and point out to us that we are richly blessed. That in itself is a good reminder. But perhaps a more

helpful response to the atmosphere of the day is to acknowledge that our prosperity is a mixed blessing and to soberly consider our responsibility towards those who do not share in this prosperity.

We don't need to do that in an atmosphere of discontent, but I think a more helpful word than optimism is the word *hope*. Optimism means that everything is generally going well. Christian hope means that although everything is not going well, we know that Christ rules and will bring healing and justice.

Be compassionate

We would do well to keep the injunction of Matthew 25 before us, where Christ says of those who will inherit the kingdom: "I was hungry and you gave me something to eat; I was thirsty, and you gave me drink; I was a stranger and you invited me in; naked and you clothed me; I was sick and you visited me; I was in prison and you came to me" (Matt. 25: 35-36).

Our responsibilities as Christians are also beautifully outlined in the charge given to Christian Reformed deacons as part of their installation: "Be compassionate to the needy. Encourage them with words that create hope in their hearts and with deeds that bring joy into their lives. Be prophetic critics of the waste, injustice, and selfishness in our society, and be sensitive counselors to the victims of such evils."

We need to ask how each of us in our varied roles in business, labour, politics, schools, churches and families can put these injunctions into action.

Stephanie Baker Collins
National Researcher,
Citizens for Public Justice,
St. Catharines, Ont.

News digest

Bill Fledderus, column editor

Program brings city folk closer to farmers

WINNIPEG — (MCC) Over 200 Winnipeg residents have just begun an innovative produce co-op program in which consumers buy shares in the harvest of local farms. For \$140 a share farmers in the program supply Winnipeg residents with 14 weeks of organically-grown produce such as vegetables, potatoes, onions, turkeys and chickens. The idea allows farmers to bypass wholesalers, retailers and brokers with a small portion of their crop.

"We welcome people to come out to the farm and see how things are done. We want to show them our food is grown free of chemicals and in an environmentally responsible way," says farmer Dan Wiens. "Of course, this program is no answer to the farm crisis, but we need some alternatives. The system isn't working right now."

Saudis introduce civil law

RIYADH, Saudi Arabia — (NNI) Formal decrees recently issued by King Fahd of Saudi Arabia were hailed by liberal Saudis as "groundbreaking democratic reforms." The decrees are the first set of civil laws to supplement the *Sharia* (Islamic law) in the kingdom's 60-year history. The new laws establish a consultative council and regional assemblies, in effect giving the ultra-conservative Muslim kingdom its first written constitution.

Billy Graham visits North Korea

PYONGYANG, North Korea (Graham Release) — Evangelist Billy Graham recently met with Kim Il Sung, president of communist North Korea. The two had a lengthy private discussion.

Kim expressed the hope that "a new spring will come in the relations between our two countries," though observers remain skeptical that he will allow religious freedom into the country.

Graham is the first foreign evangelist to be invited to North Korea since Kim helped found the nation shortly after World War II. Several days after their meeting Kim celebrated his 80th birthday.

Christian believers constitute a tiny minority of the country's 22 million population.

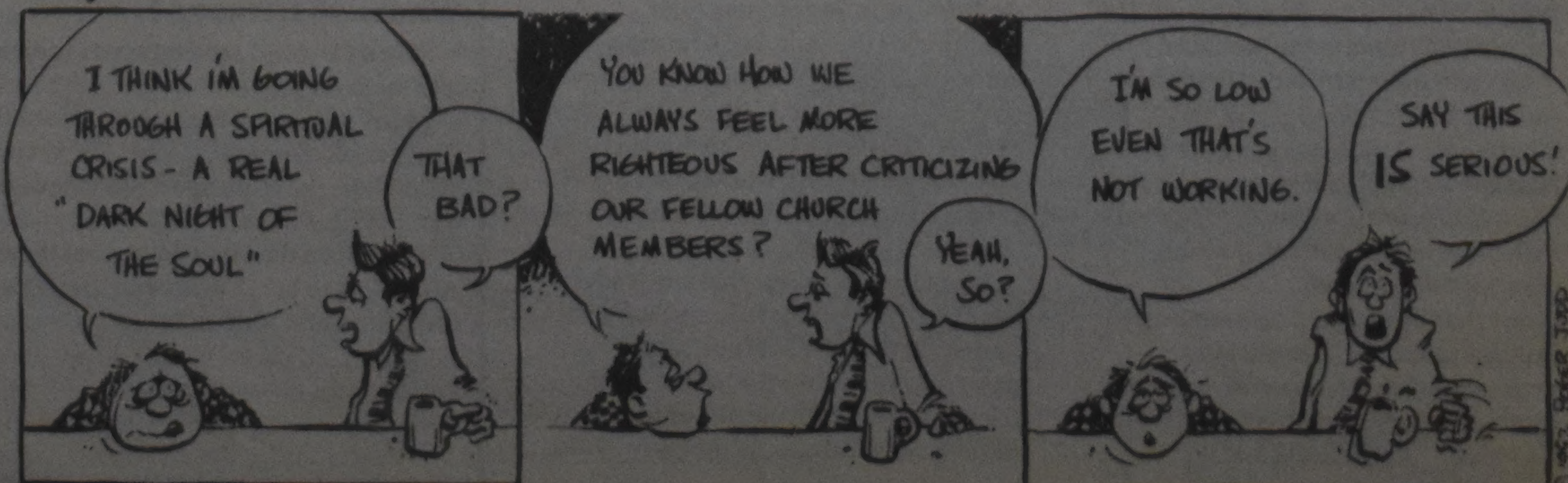
is God's (everything). Jesus would not make a very good patriot, at least not in the way that fascist nationalists define that term.

Jesus Christ is no Caesar, dictator or Fuhrer, though all power and authority belong to him. He is instead the shepherd king of Psalm 23. He makes minorities lie down in green pastures, he leads gypsies beside quiet waters, he restores the soul of Jews. His rod and staff do not put to death but gently lead those who are with young. And his followers are called to support his shepherdly rules for national politics.

What will it be — Heil Alessandra or Hail risen Jesus?

BW

Beyond Belief



Letters / News

Higher minimum wage does not create wealth

Jake Kuiken's column (C.C. March 22) entitled "Who Represents The Poor?" is another example of misdirected thinking so prevalent in government at all levels in this country. His contention that the way to eliminate poverty is to legislate it out of existence through the use of minimum wage laws will not work. If it did, any country could pass the same legislation and, *voila!*, no more poverty.

This sounds great if you don't have to live in the real world where employers continually play a balancing act between paying the highest wages possible to attract the best workers and paying a lower amount permitting them to remain competitive and in business.

An example of distortion caused by minimum wage laws in Ontario is that there are different minimum wages depending on your age. In this province, when a person reaches 16 the law requires that he or she is paid two dollars more an hour. In one fast food chain

when students reach age 16 they are given more and more undesirable work until they quit and can be replaced by younger and lower paid people.

Tell me, do the students feel they are worth two dollars more an hour because they became 16? Or would they have been quite content to continue working at their old rate?

Better, I think, to ask your employer for an increase because you are worth it than to lose your job because the government dictated the increase.

Less competitive

One way to eliminate poverty in this or any country is to educate and train members of society so that they can contribute to the creation of wealth, which in turn can be used to provide for those unable to be productive. Mr. Kuiken's way will not create one job or any wealth to be redistributed. It may well lead to the loss of jobs as employers become less competitive. Higher wages

will be paid when there are no workers willing to work for less than an acceptable wage. Education and training will do this.

From this and previous articles by Mr. Kuiken, it appears that he believes that government and money can solve human problems. I live in a province where the government this year will spend a minimum of \$1,000 per person

more than it receives in revenue. Our federal government will do the same. Perhaps Mr. Kuiken could find a committee to sit on that would figure out how governments can learn to live within the ability of their citizens to pay.

Let's be thankful we don't get all the government we pay for.

R.A. Cole
Port McNicoll, Ont.

Porridge poem puts smile on face

As I was eating lunch, I read your editorial in the newest C.C. (April 3) which had come in the morning's mail. Your "transfigured" poem about a covenantal kid made my day. I know the Dutch poem you were referring to. It's been years since I even thought about it, but all of a sudden there it was in my mind. Oh, the flood of happy memories it awakened for me.

As kids we sometimes hated eating

porridge. Then Dad, who has been in glory for 33 years, would quote the Dutch poem, pulling faces and making us giggle. Needless to say, we ate our *pap*.

Thanks for bringing back lovely memories and making my day more joyful!

Effie Holthof,
Chatham, Ont.

Thanks for inspiring article

My compliments on publishing an excellent article written by David VanderMolen, "Breaking Barriers Meeting Challenges," March 13).

You have made an outstanding contribution, David, to disabled and "enabled" people alike in your

testimony to discipline, determination, education and understanding.

You have inspired us, and we thank God for your breaking barriers and meeting challenges.

Hans Uittenbosch,
Montreal, Que.

Nova Scotia redraws riding boundaries to strengthen black vote

Anne Hutten

KENTVILLE, N.S. — Nova Scotia has begun the move to establish one electoral riding specifically with black voters in mind.

The province's Electoral Boundaries Commission (EBC) has redrawn the electoral map, carving out in the process a new riding called Preston in an area which is part of metropolitan Halifax. With 8,700 residents, Preston would be the smallest riding in the province.

Of the residents included in the new riding at least 35 per cent will be inhabitants of the black community of North Preston. Spokespersons for the black community say they are pleased with the proposal and call it a long overdue development.

North Preston was originally settled by blacks after the War of 1812. Redrawing riding lines in favour of the community is designed to pave the way for Nova Scotia's first black MLA.

Another minority group, the

province's Micmacs, will have to wait for a specially created riding because Native organizations have not yet agreed on the kind of representation they want.

A third minority, the Acadian French of Nova Scotia's south shore, are pleased that their three ridings have been left undisturbed.

Black leaders, happy with the EBC decision, are now focusing their attention on the choice of a future landfill site in Halifax county (northeast of the city of Halifax). An original list of 18 potential sites was pared down to three locations, each near a black community, and one of the three was selected, last week.

Black leaders charge that city leaders have too often placed a dump near their homes. In fact, the foul atmosphere of a dump was partially responsible for the relocation of Africville, the oldest black settlement in Canada, in the early 1970s.



Marian den Boer

Like the Lilies



A disturbing dream

I thought my dream was simply about taking care of Zack, Aunt Marnie's green Amazon parrot. You see, Aunt Marnie, who is in the process of settling elsewhere, has temporarily left talking, whistling Zack with our family. But even though the dream was all about parrots, my family is suggesting the dream wasn't about parrots at all.

In my dream Angela, our oldest daughter, was caring for Zack inside an empty church building while Marty and I were out and about. The church building was a wooden structure that would possibly have seated about 100 worshippers if there had been pews. As it was, shiny wall-to-wall hardwood covered the floor and there were big windows along both side walls. The only bit of furniture was a pulpit.

Zack is gone

When Marty and I returned to the church building, presumably to fetch Zack and Angela, we found only a white bird somewhat bigger than the green Zack. Immediately we asked for Zack.

The white bird hopped over to a small hole in the wall behind a wooden pillar on the left side of the church and pointed to it with his wing. Outside in the snow we saw poor Zack struggling about. As for Angela, she had altogether disappeared from the dream.

I knew a tropical bird such as Zack would not be able to withstand the cold so I demanded that Marty rescue her straightaway. At that moment, the president of church council and his wife entered the church. We two women took it for granted that the men would save the bird. After some problem finding Marty's coat, they headed out. By then it was dark so we women could not see the men on their mission, much less direct them from the window as women are wont to do.

Devilish scavenger

Nevertheless, some moments later the council president and Marty returned. Perched on the president's shoulder was a large blue parrot with black markings around beady eyes, and with rather a smug grin on his beak. Even though I like the colour blue a hundred times better than the colour green, I didn't like that bird at all.

Marty quietly explained that Zack had been found lying dead in the snow, with a large chunk eaten away from the chest. The blue bird smirked as Marty related Zack's fate.

Like Angela, the white bird vanished entirely from the dream.

What does it mean?

When I awoke I remembered the dream in vivid detail and at breakfast related it to the family.

Marty matter-of-factly pointed out that I had been dreaming about the Christian Reformed Church. Zack represents our denomination; the white bird symbolizes the Holy Spirit; and the blue parrot is what we'll be left with when the squabbling is done.

Angela, on the other hand, says the dream has a personal meaning for me. According to her, it means my church activities are for the birds and I should concentrate on my family.

Marian den Boer lives in Hamilton, Ont.

Music/Cinema

Christian Contemporary Music: two reviews

Art Mulder

Rich Mullins.
The World as Best as I Remember It, volume 1.
Reunion Records.

“Rich Mullins? Who’s that?” I’m sure many of you are thinking that. Until recently, I would have been one of you. Well, you might actually “know” Rich without realizing it, for he wrote the song *Sing Your Praise To The Lord* made famous by Amy Grant. Rich Mullins is an established songwriter but he also sings, he says, “because I

write the kind of songs not everybody wants to record.” Considering that statement it’s no surprise that this album is hard to classify. It’s definitely not hard rock — skip to the next review for that. It certainly is also not “formula pop.” What it is is an album full of thoughtful lyrics and intriguing melodies. When you read through the lyrics you find a message of praise, hope and trust in the strength and wisdom of God. But don’t just read the words; *listen*. Rich has a gift of really

matching the music to the message to paint a picture in the mind of the listener. When he sings, *I feel the thunder in the sky I see the sky about to rain And I hear the prairies calling out Your name* if you try, you can almost see exactly what he’s singing about. In order to achieve this meshing of word and music into song, Rich makes use of a wide variety of musical instruments, styles and other tools of the trade. It caught me

by surprise, for example, to hear bagpipes on what I thought was a rock album. After a few listens though, I came to see how well the bagpipes complimented the mood of the song. I also came to realize that this is no run-of-the-mill rock album. The album closes, as it began, with a simple song of praise that you can’t help but sing along with: *Oh God, You are my God and I will ever praise You Oh God, You are my God and I will ever praise You*

I will seek you in the morning And I will learn to walk in Your ways And step by step You’ll lead me And I will follow You all of my days. Like better than 90 per cent of Christian musicians, Rich Mullins includes full lyrics to all his songs. He also provides the Scripture references (as does Petra) that inspired the different songs. These references make it very easy to follow along with songs and to study up behind each song.

Something harder...

Petra.
Unseen Power.
DaySpring Records.

If you’ve set foot in a Christian bookstore in the past month or so, chances are you’ve seen a display for Petra’s latest release. However, you might not have seen any actual albums. The store I visited recently was sold out of Petra CDs, though they did have some cassettes. According to the store clerk, *Unseen Power* CDs are “snatched up” as soon as a shipment arrives. This year marks Petra’s 20th year as a group. In terms of Christian Contemporary Music — a relatively young

industry — that is basically forever. But don’t expect them to fold anytime soon. If *Unseen Power* is any indication, they are nowhere near being on their last legs. The album opens on a high note with the catchy “Destiny,” based on Romans 8: 28-30: *The steps of a righteous man are led by a Master’s plan.* From there the album jumps straight into “Who’s on the Lord’s Side.” This song is a surprising departure from the Petra I was familiar with, for it has black gospel written all over it, right down to the background choir. You can almost visualize them, standing behind the band, swaying back and forth and really belting out

this upbeat tune which asks us the same question Joshua asked: *Where do you stand Who’s on the Lord’s side.* Twenty years of experience making music are evident on this album. It is full of great songs, some upbeat, some gentler, all brimming over with the intention of serving God. They encourage us to strive to become more Christ-like (“In the Likeness of You”), to get out there and serve the Lord (“Ready, Willing and Able”), and remind us of how life is a gift from God (“Hey World”). Petra’s music is relatively hard rock. Like many other Christian musicians they delight in making a joyful noise to the Lord and praising him

with crashing cymbals. Don’t let all the loud music prejudice you, for their message is uncompromisingly Christian. For as long as I’ve known them, they have always been solid in their commitment to Jesus. If you want to know what they believe you have only to look as far as their last album, *Beyond Belief*, for the song *Creed*. As you might guess from the title, this song is the Apostle’s Creed.

Postscript: If you’d like to read up some more on these artists, stop by your local Christian bookstore and pick up the Spring 1992 issue of *Release* magazine. This is a free magazine put out by Word Records of Canada. The

current issue has stories on Petra and Reunion Records (which includes some information on Rich Mullins). As well, this issue has a gem of a column by Rich Mullins called “The Pursuit of Happiness” which details 9 steps in finding personal happiness. Reading this alone is worth the trip to the bookstore. While there, you might want to have a listen to a demo copy of these (or other) tapes. Who knows, you might even agree with me!

Art Mulder is a computer programmer, living and working in Edmonton, where his wife Heather Wind-Mulder attends the University of Alberta.

Vatican backs revised motion picture/TV code

LOS ANGELES, Calif. (EP) — The Vatican’s Pontifical Council for the Family has added its voice to Catholic and Protestant organizations in the U.S. calling for the reinstatement of an independent Motion Picture Code. In February, the Christian Film and Television Commission (CFTC), based in Atlanta, Georgia, joined forces with the Commission on Obscenity and Pornography of the Roman Catholic Archdiocese of Los Angeles in recommending that an updated version of the old “Hays Code” be reinstituted to combat sexual exploitation and violence in the film and television industries. In a letter to Dr. Dennis Jarrard, chairperson of the Commission on Obscenity and Pornography of the Roman Catholic Archdiocese of Los Angeles, Cardinal Lopez Truhillo, head of the Vatican council, not only supported calls to reinstate the code, but said it should apply to television programs as well. Dr. Ted Baehr, chairperson

of the CFTC, welcomed the support of the Pontifical Council for the Family. “The uniting of our two offices will be very effective in bringing the Motion Picture code into existence,” said Baehr. **‘Glorifying evil’** The idea of a revised Motion Picture Code was first publicized Feb. 1, 1992, when Cardinal Roger Mahony of Los Angeles told a seminar audience, “We are suffering a breakdown of morality, public health and public safety in America, especially among our youth. We the people have the right to decency on movie screens and on our public airwaves.” Mahony added, “In an age of rape, date-rape, sexual harassment, child molestation, sex addiction, serial killings, AIDS and venereal disease epidemics, Hollywood simply must stop glorifying evil.” Mahony was followed at the seminar by Baehr, who drafted the proposed code. He stressed the voluntary nature of the old Motion Picture Code, and insisted that rather than

hurting the motion picture industry it had helped U.S. motion picture companies garner 90 per cent of the world’s box office revenues from 1934 and 1966. “No one was compelled to produce motion pictures in accordance with the code regulations,” Baehr said. “No attempt was made to force producers to accept the service of the Production Code Administration. However, there was evident on all sides a ready disposition to conform to the regulations of the code and to be guided in large measure by the judgment and experience of its administrators.” By conforming to the “ethical concerns of families around the world,” Baehr believes American film and television companies helped make motion pictures a “universal form of entertainment.” **Declining box office** In dramatic contrast, since the abandonment of the code by Hollywood in 1966, the U.S. share of worldwide box office revenues has decreased to less



PARENTAL GUIDANCE ADVISED



FAMILY



14 ADULT ACCOMPANIMENT



R RESTRICTED

than 48 per cent in 1989. Admissions were off by 75 million in 1990. And 1991 was the worst year for Hollywood movies in 23 years. Baehr said the U.S. film industry is in decline because Hollywood movies have alienated the family audience — not merely in the U.S. but in other countries as well. He noted that some Hollywood companies have begun to come around, realizing that it is better to “sell four tickets to a family than two tickets to a teenager and his date.” Baehr noted that Hollywood executives and stars are often out of touch with the moral sensibilities of most North Americans. He stressed that the proposed code would serve as a guide for production before films are made, helping producers understand what ordinary people want and don’t want in movies and on TV.



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Marian Van Til, page editor.

HONG KONG, (NNI)— Three Protestant missionary women and two children were abducted by Muslim gunmen, Mar. 17, on the southern Philippines island of Sulu. They are being held for a ransom of \$80,000 and four weapons, according to mission officials in Manila.

The missionaries were driving through the town of Jolo, 590 miles south of Manila, when their vehicle was stopped at gunpoint by a group of men in battle fatigue uniforms.

Carol Allen of the U.S. and Lynette Cook of Australia, both missionaries with the Christian and Missionary Alliance, and American Tracy Rectanus, of the Summer Institute of Linguistics, were travelling with Lynette Cook's husband, Stephen, and Ross Douglas, a C&MA colleague, when the abduction took place. The Cook's two daughters, Charee, 6, and Elise, 2, were also taken captive but the youngest was later released.

According to Philippines police spokesperson, Colonel

Reynaldo Wycoco, no group has claimed responsibility for the kidnapping; however, Wycoco told NNI that he believed the kidnapping was carried out by former guerrillas of the Islamic secessionist group, Moro National Liberation Front.

The kidnapping is believed to be part of a growing wave of violent crimes against Christians by Islamic fundamentalist groups in the Mindanao region.

MILROY, Pa. (EP)—An arsonist set fire to six Amish barns near Milroy, Pa., in two hours Mar. 14, killing 177 cows and horses. The fires dealt a severe blow to the farming community as planting season approaches. The fires destroyed horse teams, plows and seed, as well as dairy cows

who provide income during the winter. Because of their religious beliefs the Amish refuse to use modern equipment. Their non-Amish neighbours pitched in with bulldozers and dump trucks to bury animal carcasses in mass graves.

**Bill Fledderus, with material
from The Associated Press**

STANFORD, Calif. — For Jews with feminist sensibilities, the traditional practice of male circumcision poses a difficult problem.

"Circumcision ties together the themes of covenant, memory and the male body," says Howard Eilberg-Schwartz, an assistant professor of religious studies at Stanford University. "To put it another way, remembering the covenant requires having the appropriate member."

Solving the conflict between feminist-influenced sensibilities and the patriarchal custom could involve creating a separate ceremony for young girls to parallel the *brit milah* circumcision ceremony, according to Rabbi Joel Roth, head of the Committee on Jewish Law and Standards of the Rabbinical Assembly.

Roth was quoted in the

February issue of *Moment* magazine, an independent magazine of Jewish culture and opinion. He also pointed out that the Talmud instructs Jews to retain any commandment which caused martyrdom, as did circumcision during the Holocaust.

Jews have symbolized their covenantal relationship with God through circumcision for over 3500 years, though there have been other times when the practice came under pressure. Around the time of the early Christian church, some Jewish males reacted to social pressure against circumcision by undergoing a surgical procedure known as an "epispasm" which adjusted the skin of the penis to create a new foreskin. Jewish leaders fought the practice and the Christian Apostle Paul also condemned epispasm in I Corinthians 7.

COLORADO SPRINGS,
Colorado — International
Bible Society and Living Bibles
International, two of the most
established names in
worldwide Scripture
evangelism, recently merged to
produce a single organization.

The new entity will retain the name of International Bible Society.

The 182-year-old International Bible Society has distributed more than 300 million Scriptures in 480 languages since its inception in 1809, and Living Bibles International has provided easy-to-understand Scriptures in 117 languages for more than 300 Christian organizations worldwide.

International Bible Society is the sponsor and copyright owner of the *New International Version* translation of the Bible, which is currently the world's most widely-read and best-selling English language

Bible.

The new organization will now have an annual income of \$25.4 million and will realize a savings of over \$1 million per year in operating costs.

International Bible Society will keep Living Bibles International's copyrights to 57 completed New Testaments, 15 completed Bibles and 65 translations that are currently in progress, with an estimated value of \$20 million.

"The merger of International Bible Society and Living Bibles International is a perfect marriage, as the strengths of each organization complement the other," says International Bible Society board chairperson John Pinkman. "International Bible Society now has a solid platform for expanding ministry initiatives around the world."

It's New!

► The proposed Child Benefit will, if passed by Parliament, go out to over 3 million Canadian families starting in January 1993.

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► The proposed Child Benefit will replace today's patchwork of measures — Family Allowances, Child Tax Credit and Dependent Child Credit — with one monthly payment.

It's Fairer!

► The proposed Child Benefit will go to those families with children who need it — those with low and modest incomes. What's more, it is based on family income, which is a fairer way of determining the amount of assistance that children actually need. The proposed Child Benefit will include an earned-income supplement to increase support for low-income working families.

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► The proposed Child Benefit will increase federal support for children by \$2.1 billion over 5 years. For example, a family with one child, earning \$20,000, can receive as much as \$1,733 per year — an increase of 40%.

What's more, it would be tax-free — you wouldn't be taxed on the proposed Child Benefit!

It's More Responsive!

► Once fully in place, the proposed monthly Child Benefit will respond to changing family circumstances, such as the birth of a child.

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How to respond when told about abuse

WINNIPEG, Man. (MCC) — Christians in North America are becoming aware of the problem of abuse in church-going families. But many are wondering what to do next — how can they respond to situations of abuse which occur in their families or in their churches? Below are some practical guidelines people can follow to help both the abused and abusers.

The guidelines were compiled by Heather Block, co-ordinator of Voices for Non-Violence, an MCC- (Mennonite Central Committee) sponsored program which deals with abuse.

The first thing to do when someone tells you they are being or have been abused is to believe them. Validate their feelings and assure them that it is not their fault.

You need to assess the

situation immediately — is the person in danger? Does the person need medical attention? Does the person need to find a safe place to go? Help them fill these needs.

Provide the person with options, but empower her or him by allowing them to make their own decisions. The exception to this would be in the case of child abuse, where there is a legal mandate to notify the local child protection agency.

Be non-judgmental in allowing them to explore their questions, including spiritual issues. They may be angry at God, wondering how this could be allowed to happen to them.

Assist them in finding proper services (eg. for shelter, counselling, legal and medical needs).

Know your limits — don't counsel victims beyond your skill level. Don't be afraid to

ask for assistance and advice from professionals.

Continue to support the victim, even when the crisis has passed. When you become aware of someone who is abusive, there are also guidelines for your response.

The first priority is that the abuse must stop! Do not accept rationalizations or blame of the victim. In cases of child abuse, you are legally mandated to report it.

Do not take the abuser's word that the violence has stopped. Rather, check privately with the person who has been abused.

Offer him or her hope that change is possible. There are services available to abusers who are seeking help.

Hold the abuser accountable. Promises to change are part of the cycle of abuse. Unless they are accompanied by concrete

actions, such promises are meaningless.

In the case of a marriage relationship, proceed cautiously in recommending joint counselling for the abuser and victim. Even if both parties are willing it should not take place until the abuse has stopped. Only then can problems in the relationship be worked at.

While this brief list of guidelines is just a place to

begin, it can serve to help you minister in a positive way to those who are experiencing abuse.

Members and especially office bearers of the Christian Reformed Church can expect help from their church in dealing with abuse after the denomination's synod considers a report and gives advice in the issue at its meeting in June of this year.

Pastor's emotional story-telling highlights conference on abuse

WINNIPEG, Man. (MCC) — The intense, personal story-telling by a Winnipeg Mennonite Brethren pastor highlighted a Mar. 13-14 conference in Winnipeg on abuse.

Dan Unrau, pastor of Winnipeg's Fort Garry Mennonite Brethren Church, related his own story of experiencing abuse as a child and said that after shaking his own child on one occasion, he had to admit that the potential to abuse also resides within him.

Unrau shared his three-part story with over 400 people who attended "A Time For Healing," a conference sponsored by Mennonite Central Committee (MCC) and Voices for Non-Violence, an MCC-supported program which helps Manitoba Mennonite churches respond to domestic violence.

His stories about childhood and parenthood were interspersed with input by Dr. Lois Edmund, a Winnipeg psychologist and co-keynote speaker at the conference. In a final healing story, Unrau told how he had "walked" through a physical and ritual exchange of kindness with his mother just before she died. The experience allowed him to again say "I love you" to her without feeling manipulated or

angry.

Unrau's openness elicited praise from conference-goers, one of whom called it "very significant and courageous," adding that she hoped his disclosure would cause other people struggling with abuse to come forward and ask for help.

Unrau's admission dominated the coverage of the event by the non-church media, overshadowing many other important aspects of the conference, including "the fact that it occurred at all," according to Heather Block, one of the conference organizers and director of Voices for Non-Violence. "Many conference-goers expressed appreciation that the church was finally speaking out against abuse."

Block said that many response forms collected at the end of the event expressed appreciation "For the honesty of the presenters, and for not having skirted some difficult issues." Many participants indicated that they would appreciate more meetings like the conference.

Among the more well-attended workshops at the conference were ones on forgiving abuse, the church as a compassionate community, ways to support survivors of abuse and survival after abuse, she said.

understand
follow embrace
read hear in
experience

Word
and
Spirit

use trust heed
know obey
listen feel
embrace



Andrew Kuyvenhoven

The resurrection of your body

It takes much faith to believe that all the bodies of human beings will be raised from death. If you do not find this a hard doctrine, you have never thought about it.

We know that human and animal bodies disintegrate completely. They "return to dust." They become part of the earth on which they walked. Dead bodies are received and re-used by the living organisms of their environment. So the words "resurrection of the dead" signify a miracle much bigger than the resurrection of Lazarus who had been dead for four days.

The Bible uses the expression "raising" or "rising" of the dead or from the dead as if the dead are merely waiting for the alarm clock to sound. Awakening from sleep is in itself a beautiful and mysterious thing. All of us have looked at the sleeping body of a child or loved one whom we were about to raise from sleep. A word of noise will do it. Especially if you mention the name of the sleeper, that person will respond, sit up and "arise."

The resurrection of the dead will be similar to rousing sleeping persons. As a matter of fact, this is exactly how Jesus dealt with the daughter of Jairus. He claimed that she was "not dead but sleeping." The professional mourners said that the girl was dead and they laughed at the foolish talk of Jesus. Yet our Lord insisted on acting out the whole story. He went into the girl's bedroom and said what her mother might have said every morning: "Talitha, kum!" That is, "Okay, girl, time to get up" (Mark 5: 41). And like any healthy girl who is called from sleep in the morning, she got up, walked around (42) and had breakfast (43).

When the great getting-up-morning comes, the voice will sound and all the sleeping bodies will hear and rise and appear before the Judge. "Time to get up" the voice will say. "And all

who are in their graves will hear his voice and come out" (John 5: 28, 29).

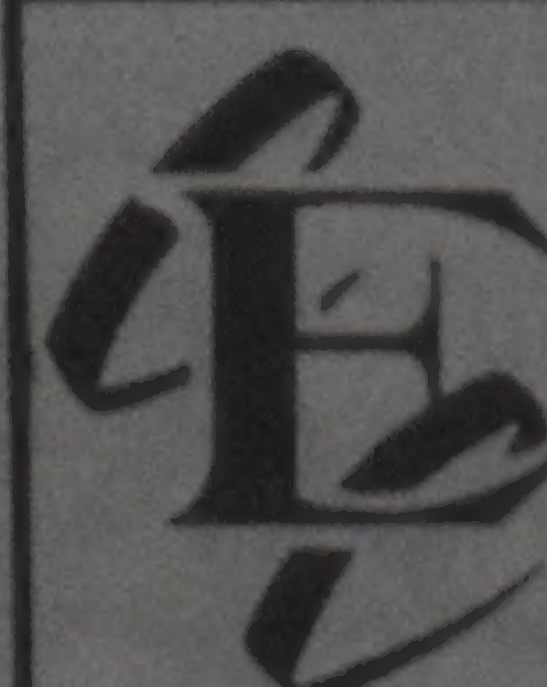
We know, however, that these bodies have disappeared from the graves. Human beings who lived long ago have become part of other organisms. They are no "sleeping corpses" anymore. They have vanished. But these facts are not taken into consideration and our questions are not answered. We like to think that there will still be some micro DNA around, some seed that comes of the old plant and carries the potential for the new one. But there is no biblical ground for such reasoning.

The resurrection of bodies constitutes a recreation. We will get another form of existence. Our bodies will be different from the flesh-and-blood ones which we have now. We will have a "spiritual" body. That does not mean an angelic, immaterial body. But it means that we will have lost our frailty, perishability, mortality, and that we are fully under the government of the Holy Spirit. We will have a spiritual body but we will have a body!

And if you and I cannot help asking: but how will that be possible? the Scriptures give us no direct answer. "Someone may ask, 'How are the dead raised? With what kind of body will they come?' How foolish!" (I Cor. 15: 33). Actually it reads: "You fool!" And Paul (as well as the Psalms) says "fool" to a person who does not know God and his power.

The resurrection will be an act of a God whose power has no limits and whose resources are inexhaustible. We believe in the resurrection of the body because we believe in God!

Andrew Kuyvenhoven is pastor of Bethel Christian Reformed Church, Waterdown, Ont.



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Books

Robert VanderVennen, page editor

Grieving the death of a child

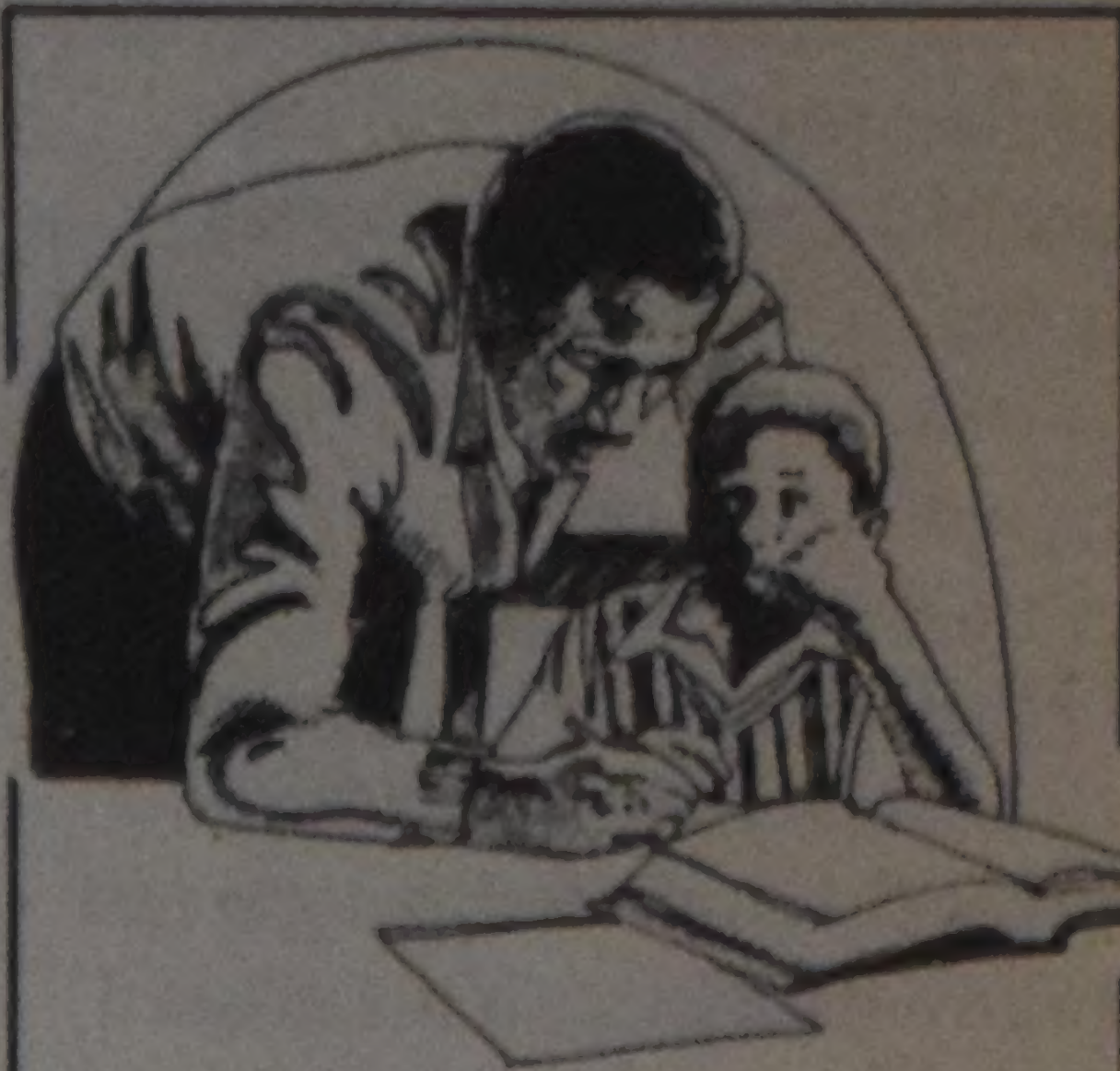
When Goodbye is Forever: Learning to Live Again After the Loss of a Child, by John Bramblett. Toronto, Random House, 1991. ISBN 0-345-36399-X. Paperback, 171 pp., \$6.95. Reviewed by Hilda E. Roukema, Brampton, Ont.

This book was highly recommended to me by a friend and colleague who lost two children in six months. Having read it, I agree it is a must for anyone who has experienced the death of a child. In 1985 the author's youngest son, Christopher, was killed by a truck in front of

their house, leaving him, his wife and their three older children devastated by shock and grief. Four months later, Bramblett began writing this deeply moving and honest story of how he and his family coped with this nearly unbearable pain. Using a personal style of writing, the author shares his journey in coming to terms with the death of his son by walking the reader through the first hours after the accident, the first days, the decisions which had to be made with respect to the funeral, first outings and family gatherings, and painful events such as

Christopher's birthday and the first anniversary of his death. He describes how difficult it was for him to concentrate on his work the first weeks following the accident, and his desire and need to talk about it all the time. Included also are accounts written by his wife and each of the children, explaining how they coped with the death of their son and brother. And, in a very honest and open way, the author describes the different ways he and his wife grieved their son's death, which often resulted in tension between the two of them and stress on their marriage. However, through their difficulties their mutual commitment was strengthened and they grew closer together. Similarly, his faith in God became more real and concrete, and he felt the presence of God in his life more so than before the tragedy.

When Goodbye is Forever is also a guide for relatives and friends who wish to learn more about helping the bereaved. Bramblett gives excellent suggestions for support from family and friends, and identifies concrete ways in which their community rallied around them in their days of turmoil, confusion and despair. Everyone who has lost a loved one will find something for themselves in this book. It speaks to every bereaved person's grief, guilt, anger and pain — and helps open the way to healing and peace.

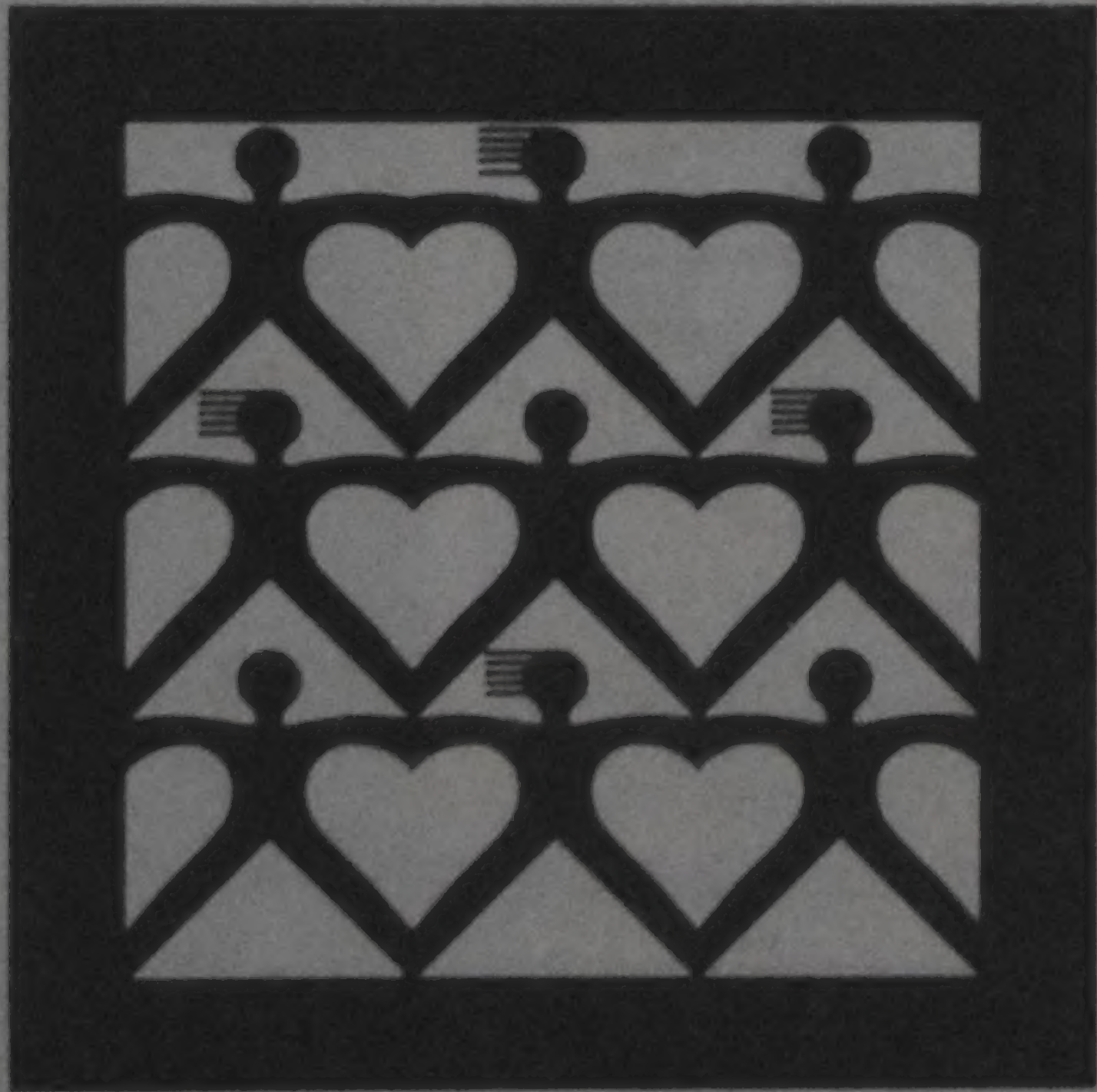


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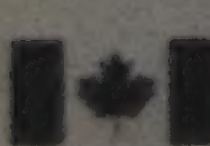
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Friends of God
Wayne Brouwer

Praise

"Praise the Lord!" (Psalm 117: 2)
Jascha Heifetz is one of the world's great violinists. When he gathers a violin into his arm and caresses it with a bow he can draw out melodies that speak and soar and sing and sadden. He's good. And he knows it. One time when he hired a new secretary he said to the young man, "Now, you don't need to compliment me after every performance. If I play well, I know it myself. And if I don't, I shall only think less of you if you try to flatter me."

Stifle it!
Eager to please, the young man held his tongue after each performance. No matter how beautiful the music, no matter how delightful the melodic display, no matter how moving the concert, he kept quiet as he tidied up after each show. But his silence was ended one night after Mr. Heifetz outdid himself with brilliance. This particular concert was more than spectacular; it was radiant! And the glory of the music called for some kind of response; it *demand*ed to be praised.

What's the matter with you?
Still, the dutiful young secretary, knowing his master's desires, kept quiet. And Heifetz grew more and more upset, until he fairly shouted at the man: "What's the matter with you anyway? Don't you like music?" And that's the way it is with us, isn't it? We *need* to express things that move us deeply. And we *must* know that others share them with us, that they feel the same way we do. Praise is the language of shared appreciation. It says as much about those who praise as it does about those who are praised. It tells of the values of our souls and it speaks of the character of our hearts. To praise is to understand, to know, to appreciate, to find camaraderie, to deepen mutual delight.

Test of faith
Remember Helen Keller? She was blind and deaf from her earliest years. When Helen was just a little girl and she'd first begun to speak with her hands, they brought the great preacher Phillips Brooks to her to teach her something about God. As he started to explain God to her with his talking fingers in her palm, little Helen got *so* excited! She'd always known about God, she signed back, but until now she'd never known his name! How thankful she was to finally give expressions of praise to the God she'd always loved with her soul! How well do *you* know God? The answer is found somewhere in your language of praise.

Wayne Brouwer is a pastor at First Christian Reformed Church, London, Ont.

Easter 1992

The Night of the New Covenant

Illustration by Monique Sliedrecht, Beacon Christian High School, St. Catharines, Ont.

Monique Sliedrecht '92

The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, "This is my body, which is for you; do this in remembrance of me."

In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me."

For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

Easter 1992

The Resurrection and locked doors

Brian J. Walsh

I don't know about you, but if I were one of the disciples of Jesus and had just lived through the catastrophic events of Maundy Thursday and Good Friday, I would probably have been scared to death, bitterly disappointed and thoroughly confused. I would also have locked the doors. When your whole world seems to have fallen apart it is a normal reaction to retreat to a safe place and just sit. Of course, this is precisely what they did in the story that the Apostle John tells us (20: 19-23). Personally, I would have taken it a step further. I would also have climbed into bed and pulled the covers over my head!

Think of it for a moment. All of their dreams and hopes are crushed. Jesus, their leader, the one who they had spent three years living with, listening to, watching heal the sick — the one who they had come to regard as nothing less than the Messiah for whom shouts of hosanna were entirely appropriate — is now dead! Cruelly executed as yet another misguided Palestinian insurrectionist.

Betrayed

Add to this the shock that he was betrayed by one of the most trustworthy members of the community — Judas, the treasurer! — and that one of the most charismatic members of the group — Peter — had even denied him three times during his darkest hour, and you can well understand why this is a frightened, despondent and broken group of people.

But there is more! If things could get worse, they just did. Now they know that the body is gone. Two reliable witnesses — Peter and John — have been to the tomb, and it is *empty*. And then, to add to the confusion, one of the women — Mary Magdalen — has come in with some crazy, unbelievable story that she has actually seen him — *resurrected!*

Impossible "Please don't add to our confusion with your hysterical vision, Mary. Someone lock the doors. Before you know it the religious leaders are going to come and get us too!"

Fear. Despondency. Confusion. Locked doors! This is the broken body of Christ on Easter Sunday.

And then, wouldn't you know it? Mary was right — her witness was true — and there before them is the risen Lord. Ignoring their locked doors he appears to his fearful followers with words of peace. And here is a normal Jewish greeting — *shalom alekhem* ("Peace be with you") — takes on its profoundly

liberating meaning. The peace that passes all understanding, the peace that casts out all fear and turns mourning into dancing, is yours in the presence of the risen Christ.

"Take a good look, folks, it's really me," says Jesus as he shows them the cruel evidence of the cross on his hands and his side.

Well, it works. The disciples are overjoyed. Their anxious tears of fear are replaced by the joyful tears of laughter and relief.

So far, so good. In fact this wouldn't be a bad place to end this little story: "All's well that ends well." But this isn't the end of the story. Rather, in a very real sense, it's only the beginning.

Only the beginning

Jesus repeats his greeting. *Shalom Alekhem* "Peace be with you!" But he goes further and tells them what it *means* to receive the peace of God from the risen One! Indeed, he shows what it *means* to be a disciple of his, to follow the resurrected Christ.

What it means is that "as the Father has sent me, I am sending you." This is the first of three astonishing things that Jesus says to his disciples on that first Easter evening. He tells them that this resurrection business isn't the end of the story; it isn't the end of his ministry — it is its most radical beginning!

And we have to hear just how radical a saying this is. You might remember how earlier in the Gospel of John Jesus had said that anyone who sees him sees the Father, because he is sent by God to do God's work. Well, now he says the same thing about the church. "Just as the Father sent me, so I send you."

In other words, "When the world sees you, *it sees me*." The point is that the Resurrection isn't the end of the Incarnation. Easter isn't the end of the Christmas story. Rather, the Incarnation continues. God continues to be present in the world in flesh and blood — *our* flesh and blood! This is what it means to say that we are the Body of Christ.

There's a problem, however. You can't be sent out into the world if the doors are locked. We have already seen that the locked doors couldn't keep the resurrection life of Jesus out. Now Jesus is telling them that those locked doors can't keep that resurrection life in, either. This resurrection experience which transforms fear into joy necessarily also unlocks the doors of a private, closed-in faith by sending those of us who know the risen One out into

the open with a faith that is public — a risen life that is to be shared. "As the Father sent me, so I am sending you."

Echoes of creation

And then Jesus does and says something that is truly remarkable. He breathed on them and said, "Receive the Holy Spirit." This is the second saying. I say this is remarkable not just because the gift of the Holy Spirit is a fulfillment of promises that Jesus had made to the disciples just a week earlier, but also because of the profound symbolism entailed in the action of breathing on them. "He breathed on them and said, 'Receive the Holy Spirit.'" The echo here of the very creation of humanity in Genesis 2 is unmistakable. And for John, who is so preoccupied with "that which was from the *beginning*" (I John 1:1) and "in the *beginning* was the Word" (John 1: 1), this echo is not surprising.

Remember the creation story of Genesis 2: when God formed the human out of the dust of the ground he breathed into him the breath of life and he then became a living being. Well, here Jesus does the same thing all over again — a symbolic act of new creation! This is nothing less than the creation of a new humanity — a restoration in the community of Jesus — followers of true humanness — a restoration of the image of God.

It is by receiving the Holy Spirit that the disciples are empowered to overcome the spirit of fear and unlock the doors in order to be the representatives of the risen life in the world. "As the Father sent me, so am I sending you." As the world knows the Father through me, so will the world know me through you.

But how? How is it that the world will know Jesus through us? What divine-like things are we to do that will reveal Jesus to the world? The answer? By manifesting in our lives what it means to be restored humans. By being what we were always called to be — the image of God.

True humanity

The gift of the Holy Spirit referred to in John 20 does not make the disciples somehow super-human. It is not the *addition* of some sort of supernatural attributes to our otherwise normal humanness. Rather, the gift of the Spirit is the way that God empowers us to experience the restoration of our humanity, the renewal of our lives. And it is as a recreated humanity that the church is sent into the world as Christ's Body.



But what is it that we are to do with our new humanity? What are the contours of our mission on behalf of the resurrected One? This leads to the third and final astonishing saying:

"If you forgive anyone their sins, they are forgiven; if you do not forgive them they are not forgiven." The Pharisees used to get awfully upset when Jesus would presume to have the authority to forgive sins. Now he says that it is precisely that authority and that mission that he gives to the new humanity embodied in the church, the people of God.

"As the Father sent me, so I send you" *means* that we are called to continue the reconciling ministry of Jesus — a ministry of forgiveness.

This is an awesome ministry and a high calling. And Jesus lets us know just how high the stakes are by saying that if we do not engage in this ministry of forgiveness, then people won't be forgiven!

So get busy with this task of forgiveness. Because without forgiveness there can be no peace. Without knowing that all of our brokenness, all of our hang-ups, all of our failures, all of our sins are *forgiven*, we will never experience that deep peace in our relation with God, our neighbour or ourselves. Indeed, without forgiveness there can be no life. And what this risen Jesus is decidedly all about is life — the life breathed on us in the Holy Spirit — and the life we are sent to share.

But again, that is a life, a forgiveness and a peace that cannot be constrained by the locked doors of the disciples' fear. Nor can it be held in by the locked doors of our fear. This is a resurrection that unlocks those kind of doors. Its meaning is to be found in our mission to be the Body of the risen Christ in the world, to be the new humanity and to proclaim and live out a Gospel of forgiveness.

Brian Walsh is a senior member at the Institute for Christian Studies in Toronto, Ont., where he teaches worldview studies.

'Easter: ankle deep in woodshavings'

Illustration by Brenda Dykstra, student
at Beacon Christian High School, St.
Catharines, Ont.



Ruth Lerdal Cummings

How many of us linger between Good Friday and Easter and stand unmoved before the empty tomb? I remember one

windy weekend when Easter Sunday felt like Good Friday. Discouraged, disgusted and a little bitter with the realities of life, I went about my morning work. Why was Easter so drab and colourless this year? One reason perhaps was that my husband, Gordon, and I were unable to attend Easter services. We had no car and were miles from church on our poultry farm.

In my blue jeans, T-shirt and jacket I went to the basement. I picked up two egg baskets and headed for No. 6, the largest laying house in the farm. It was Easter morning, and I thought of the church bells ringing over the nation, women wearing their spring bonnets and new suits; and here I was gathering eggs in a chicken house!

What a contrast to other Easters I had known! One Holy Week I had taken communion in the Church of the Reformation in Washington, D.C. On the afternoon of Easter we girls had walked under the cherry blossoms near the Tidal Basin. On another Easter Sunday, arrayed in cap and gown, I had marched with my graduating class at our state university. Also, it was an Easter Sunday morning when I received my engagement ring.

Ten, 11, 12, 13... we always counted our eggs — every egg, every day. I reached 50, and for a moment I took the time to look

about me. It was a large house, 40 by 100, insulated by shavings and lighted by long windows along the south. The nests were all at one end to save walking the full length of the building. I stood looking down at the long house of white-feathered birds with red combs. Then suddenly I saw the sun. Perhaps it was always there.

"What if this were a great church?" I thought. The idea grew into a magnificent mirage. The minister would stand up there in the front. Somberly his prayer reached me. Then the congregation repeated the Apostles' Creed just as I had voiced it many times in church. The choir was singing now, with the sun shining over their books and touching the keys of the organ. From somewhere I heard once more Handel's great "Hallelujah" chorus — "And He shall reign forever and ever, King of Kings and Lord of Lords."

I stood and listened. This was the Day of Resurrection! What did it matter where I was? The sun made beautiful the day, and from the pulpit I heard again the words, "Why seek ye the living among the dead? He is not here but is risen!"

For a long while I thought on this. Slowly I put my hand back into the nest and started counting once more. If I hurried, Gordon and I could hear the eleven o'clock service from Mount Olivet Lutheran over the radio. My despair and bitterness were gone. The hope, the glory and the beauty that is Easter's would always be.

Ruth Lerdal Cummings is a writer living in North Budd, Minnesota.



EX CALIBER

(GODSWORD)

The valiant one with mien obeisant bows and feels the blade upon him. Asking God's good grace this great crusade demands, he vows fidelity and willingly the hill he plods.

A sword beyond Goliath's size is raised. Its blade through Mary's heart to Earth's is driven; hilt not held but holding hands. Crazed this kingdom! King's son for my ransom given. This sword now hangs inside the house of God, demands our fealty and draws our love.

But sword of Damocles to those who nod and sleep and harden hearts this blade will prove. What more be said? Let herald voice now ring: "The king is dead. Long live the *risen* king!"

T.J. Posthumus
St. Catharines, Ont.

Poetry

Easter 1992

OFFICE CLUTTER

The crowd around the coffee machine was thick for even a Friday morning. The general invitation went out for drinks after work at the Donkey. Just a quick round before heading home. The schedule for the day included a trial. Maybe the firing of a teacher, a rabid rabbi. Five o'clock came and we went to the Donkey. The first round was easy. Like warming your hands around a fire. The second started before the first ended. No timekeeper in the darkened bar. Third call came long before closing.

We relaxed quickly, telling the stories about how the judge had been unfair. How the lawyers were just hired guns. And why today was different. He didn't complain, didn't even protest his treatment. He did exactly what he was told. They broke him. Hung him out to dry. He said that you were going to mother me and I was to be your new son. I don't think we need another drink tonight. Let's leave the Donkey behind.

GOOD FRIDAY

It was an April Friday. After the fools day. Wish it had been just a joke. The sun was going down behind the chicken coop and even the leghorns looked red. She called from the house that it was time to eat. I wasn't hungry. I'd had a fancy lunch with my book friend downtown. Besides I'd just left my street-walking friend on Quebec Street, said good night. I wanted to wander the garden for awhile. Look at the new spinach coming up and see the black earth. Fertile. Verdant. As I walked in the garden I heard the voices calling. Each voice clearly claiming my soul. From the kitchen, the call was routine, a ritual. Over lunch it had been words. In the thirty-dollar room the wilted rose cried for new life. I heard the voices calling.

And then, in the evening mist, I heard the gardener coming. I didn't have a fig leaf. I couldn't call him teacher. I hadn't learned the lesson yet.

THE SLUG

There in the spinach patch, a slug — a slow crawler that could be a relative of the serpent. I walked down the row of new shoots. Thinking about the events of today. I had met the three women in different places. To them I was the gardener. Sure is too bad that they never really saw the garden I was planting. They didn't see the young spinach plant, nor the oak leaf lettuce. They missed the asparagus...seven years is a long wait. They didn't like the morning dew. I walked the garden alone on Saturday. No one even came to visit.

The oldest of the women was chasing fading dreams and grandchildren. The middle-aged one was rescuing life, briefly, for herself. The youngest was breaking out...just struggling to be free. They knew me as a gardener, they told me their stories every day and went away. Just once, on Easter morning, each one knowing their own gardener, the women came to talk and stayed to listen. Each one knowing the same garden and tools and slugs. Eyes opened as if for the first time. Fists rubbing the swollen flesh that blocks the view.



EASTER CARDS

The card came in the mail last week, from my in-laws. It had a wreath of lilies embroidering a cross. It worked just like the tongue depressor in the doctor's office. The gag reflex. They send these cards to John and me because we're not religious enough. They want to remind us it's

Easter. Any bunny knows that! I wish they'd saved the three dollars and given it to someone who has a real need.

I might even begin to ask about the power of a resurrection that makes people give up everything! Even son and daughter.

SUNSHINE

It was a morning like Easter. The sun bounced sparks on the last frost of the season. If you'd been here I'd have shown you the mountain, pointed your eyes to the north and watched as you feasted on the expanding menu. The smell of ground coffee and the fresh milk would have soothed your morning disorientation. I would have taken you to the barn today. Listened to your questions. "Why?" questions. Stopped under the cow. I'd try to answer

them. You can only ask why questions when you're down. You can only answer them when you're at someone's feet washing the dust. Under the udder of a cow is a good place to start talking. The nurturing milk — stolen from the calf that's like the lost years. The threshold of pain of the cow that's like the slowly crippling hurt wearing into your heart. The stanchion that holds her neck is like the vice-grips of the voice that keeps you afraid. From

under the fed belly of this cow I can see the morning sunshine. There's a new calf growing in her.

Walking back from the barn I want to dance in the sunshine for the first time in weeks. I put on the coffee, fry some eggs and know that "tomorrow" you will be with me in paradise. Walking in the sunshine. Today all I can do is call early and hope to visit you like a shut-in.

Nick Ringma,
Langley, B.C.

Feature

WHEN I GET HOME

A journal of a brief tour of the
Netherlands in 11 parts

TEXT: PAUL SPOELSTRA
PHOTOGRAPHS: HENDRIKA FARENHORST

Part 7 Saturday, May 24

The efficiency of the Nationale Spoorwegen, the national rail system of the Netherlands, which transported us to Huissen, Gelderland, is beyond the ken of the Canadian mind. Their yellow and blue coaches filled with tantes and Turks, seminarians and skinheads, cadets and commuters, beppes and babies, schizophrenics and school teachers, boat hands and bag ladies, tourists and other layabouts are uniformly clean, bright and punctual. The conductors know where they are, where they are going, and have the answers to questions.

Of the several connections we made during our travels, only one of the trains was late — by about 90 seconds. Even though we could see it in the distance, a voice came on the public address system and issued an anguished apology for the delay.

In Canada, a train must be at least two hours late to warrant an explanation to waiting ticket-holders. If an announcement comes at all, it comes like this:

The train for Montreal is on a siding in Rainy River. Its brakes are frozen. They're trying to find someone to fix them. In the meantime, why don't you all suck eggs?

We arrived early for the morning train out of Enkhuizen and had coffee in the station restaurant which held 14 heavy oak tables and a suitable number of chairs. The tables were covered in thick, rug-like *tafelleden* and each had a vase of fresh carnations.

Two of the room's four walls

were exterior, and they were composed almost entirely of windows overlooking an inlet of Enkhuizen's harbour. From our table we could see the glistening masts of the late-rising division of the fishing fleet, headed out to glean whatever may have escaped the nets of those who had left hours earlier. The sun's genial rays highlighted their masts, streamed through our windows, curled around the tables, chairs, carnations, and coffee cups, and warmed our cheerful, pointless conversation.

Life rolls past

Our next few hours were occupied by a typically dreamy train ride, watching life through the accelerated slide show of a train's windows. Electricity-generating windmills, like giant whirligigs striding across a dike; a watercourse evidently higher than the surrounding landscape; windsurfers; a skipping lamb; a flooded soccer field; station platforms with graffiti about *vrede* (peace) and the P.L.O.; ubiquitous gardens; haystacks with hoistable roofs; drainage ditches, the kind you'd like to step in barefoot or float sticks in; a good idea — apartment buildings with external stairwells for emergencies; tree-lined roads; road-lined trees; dells, where a ditch or stream widened out between fields verged with brush, willows and saplings — children's meeting places, where nightfall always comes too soon; battered cars and broken produce crates; muscular,



The kind of ditches you'd like to step in barefoot.

steelclad business buildings; birds flying, as if on a string; a series of beetle-browed military bunkers like tumours on the landscape; flimsy little toolsheds; a confusion of weather-beaten planks; dismembered pallets; sheep pens; tractor paths; highways; houses; crossing lights; and canals, where in the winter young Netherlands might skate and skate forever, or at least until their eyes filled with tears because of their aching cold fingers and toes.

In Arnhem, around one o'clock, we ordered and abandoned a lunch that tasted like yesterday's special at the factory cafeteria and then bused through a polite suburb and some subdued countryside to the outskirts of Huissen where the Gelderland branch of the family resided, in a townhouse development.

A blissful evening

We spent the afternoon loafing and humoring their Frisian Waterhound, Hessel, but were nonetheless famished by supper hour.

Supper appeared in the form of a hefty earthenware crock brimming with a hot slurry of melted cheese, tomato sauce and onions. Our hostess gave each of us a plate heaped with large chunks of bread, and we were instructed to dip the bread in the pot, twirl it a bit, and eat.

It was slow going; more than once I was tempted to clutch a huge handful of bread in each hand, plunge both arms into the pot up to the elbows, and lick them off over my plate. We may have gone overboard on the splendid French white wine that was served, one of the *parvenu's* from the near side of the Rhine, cleverly trimmed and figured.

The meal concluded when our hostess called to mind one of the few English phrases she remembered from a trip to Canada in 1977. "I think," she said innocently and with dignity, "I am getting pissed."

★ ★ ★ ★ ★

I'm afraid that the sense of

awe, bewilderment, wonder, joy, desire and confusion that I have experienced here can mean only one thing — love. I'm in love with the

Netherlands.

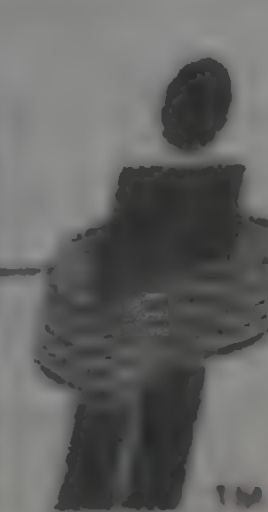
Paul Spoelstra is a carpenter living in Hamilton.



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Education/Economics

Survey shows support for independent schools

Robert VanderVennen

GEORGETOWN, Ont. — Citizens in this area want more choice in deciding which schools their children attend, and the majority (55.5 per cent) want public funding for alternative schools.

These are among the findings of a survey sent by Georgetown District Christian School to over 17,000 households in Georgetown, Acton, Milton, Erin and their rural areas. The survey, which asked 11 simple questions, was an effort to promote the school and give it greater recognition in its neighbourhood. The school received 1,304 responses, a rate of 7.6 per cent.

"The results clearly show that, outside of the home, schools are perceived to be the dominant influence in the values of children," says Arthur J. Loveless, board chairperson and initiator of the project. Within the school it is teachers who are considered to have the greatest impact on a student's values, following the student's peers and the school curriculum.

Seventy per cent of the respondents said that parents should have more choice of schools, and 52.2 per cent say that more parental choice will improve the standard of education. Parents and private agencies should be free to create and operate a school based on a distinct philosophy of education, say 60.3 per cent, provided the school meets government educational standards.

Although only 41.3 per cent agreed that government funding of Roman Catholic schools should continue, 55.5 per cent approved of

government funding of alternative schools. Younger respondents were more likely to approve of funding alternative schools.

The foundation for a school should be a particular curriculum, said 41.5 per cent. A Christian foundation was preferred by 28.5 per cent, a secular or humanistic philosophy by 4.7 per cent, and a New Age philosophy by 1.3 per cent.

Measuring community attitudes

An important purpose of the survey was to measure the community's attitude toward independent schools, says Treena Sybersma, the school's principal. Unless people can see Christian schooling as a larger issue, an issue of public justice, we can promote all we want and it will have little effect, she said.

Loveless added that the major aim of the survey was to promote awareness of the Christian school in the context of dialogue. He has given a copy of the results of the survey to his MP, and the school has mailed copies to members of the Ontario legislature, as well as to news media.

Loveless says that while the support for community-based schools is strong, people are concerned about the cost of education. Canada is third highest in the world in terms of expenditures, but ranks about twelfth in academic results. He points out that the costs of alternative schools are about half that of public schools, yet academic achievement is very high.

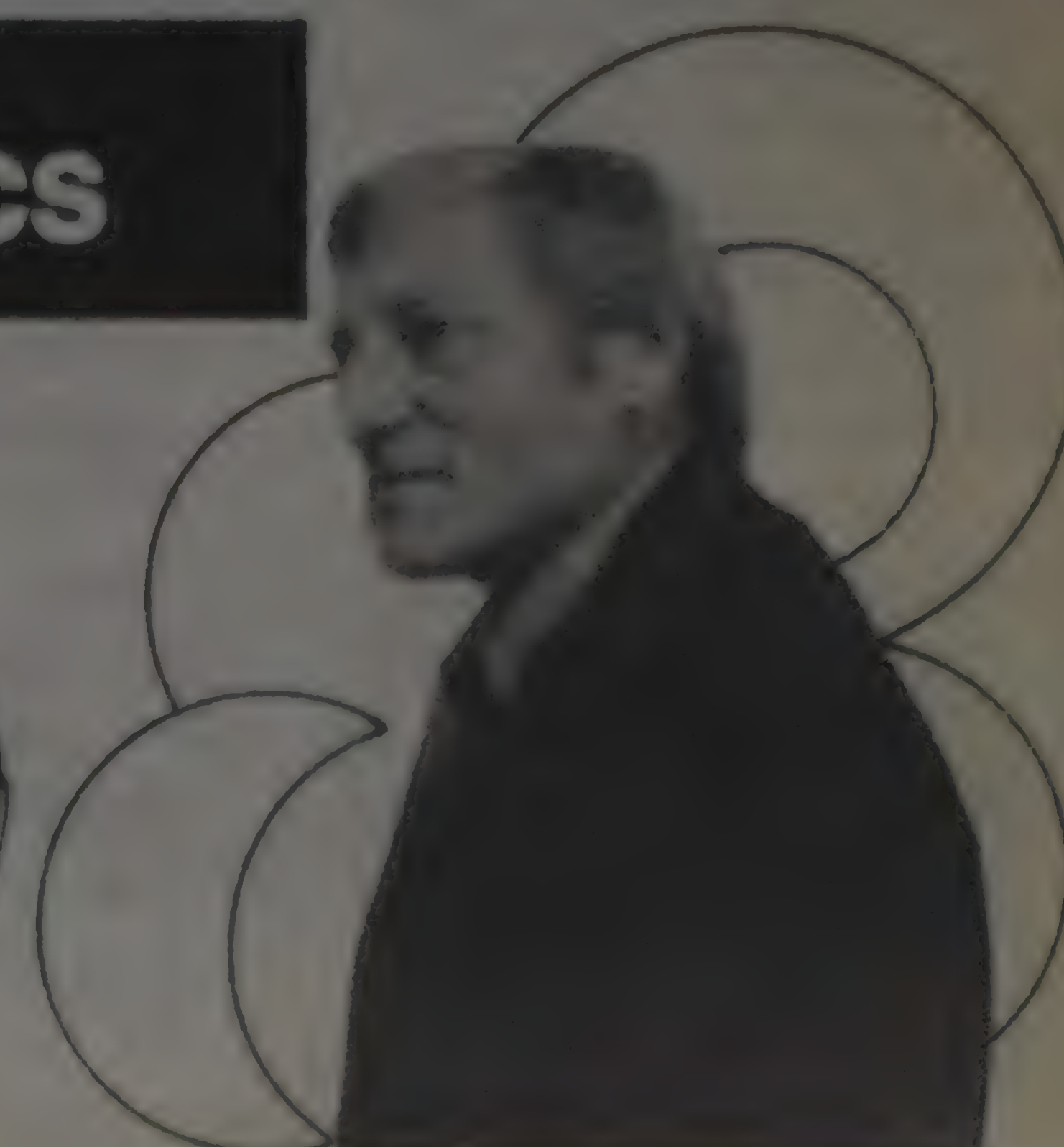
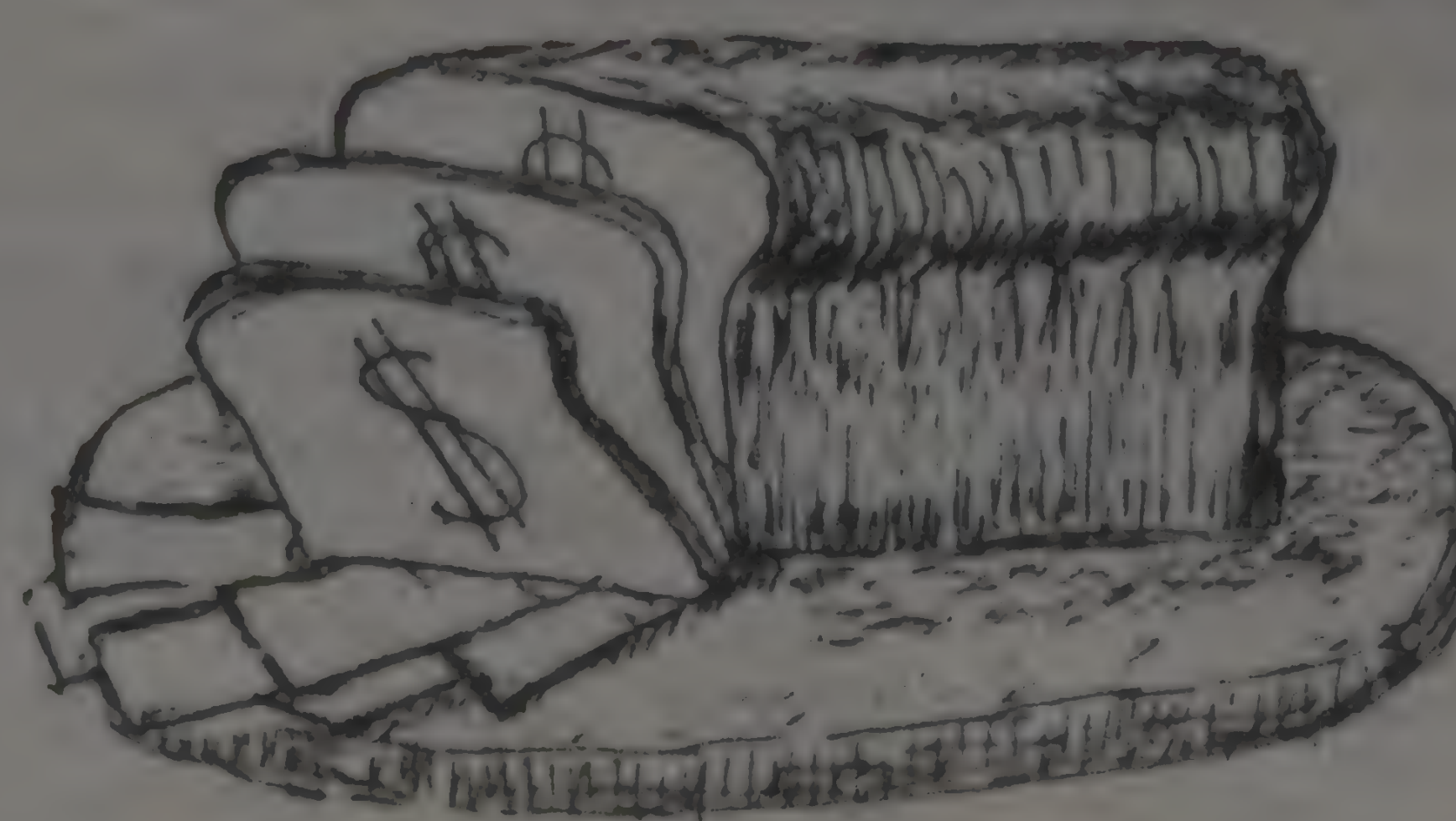
A six-page summary of the survey results can be obtained from the school for \$2.00.



Community survey with Mrs. Treena Sybersma and Mr. Art Loveless

Photo: Courtesy of Georgetown District Christian School

Daily-bread economics



Bert Hielema

The mood in America

The entire month of March my wife and I spent in Raleigh, North Carolina, in the sunny South, where the average March high is 60 degrees Fahrenheit. Our youngest daughter's husband has taken a university position there.

We rented a furnished apartment and had a good experience — it gave us a taste again of city living, although Raleigh is more like a collection of isolated pockets of small settlements, situated among millions of trees, joined by countless shopping strips and plazas.

March was "primary month" and the economy was the big thing. *U.S. News* had an interesting editorial entitled, "Behind our loss of faith." The *Business Week* lead article dealt with "Downward mobility." *Time* magazine featured an issue on "The angry voters," while *Newsweek* reported that in 1991, 25 per cent of the working force had been out of work at one time or another.

Middle-class insecurity

What is going on here south of the Canadian border? I found the *Newsweek* statistic quite revealing: one in four Americans was unemployed during the past year. To be told that you are no longer needed is demoralizing. Most of those unemployed found work again rather quickly, but often with less pay and benefits. Health care in the U.S. is not universal and is very expensive. When people are out of work they lose their coverage and then worry themselves sick: insecurity breeds disease.

All this downward mobility has given birth to a new acronym. Just as the '80s gave us Yuppies (young urban professionals,) the '90s are now becoming known for the word Dumpies, (downward-moving urban middle professionals): white collar workers are the prime victims in this prolonged recession. Even a strong recovery will not bring back thousands of jobs lost by managers and professionals.

Looking for a target

These people thought they were set for life. Now their former colleagues are terrified that they are next on the chopping block. They live with a sense of foreboding which pervades the entire middle class. They feel frayed, sobered, vulnerable, and fear and anger are eating their

innards like acids.

This makes Bush a beautiful target.

During his administration the income of the upper one per cent of the population has doubled from \$200,000 to \$400,000 per year, while that of the middle class has gone down. [And he just vetoed a bill Congress passed which would have increased taxes in the upper income.] The richest 200,000 families have now an income equal to that of 10 million families in the middle.

Apparently the Bush theory is that the horse that pulls the economy will go faster if the jockey gets more money. In an economy which depends on "consumption" for a recovery, it is no wonder that *U.S. News* describes the mood as one of despair, uncertainty and anxiety.

Lack of faith

Of course, this is more than a periodic recession.

At the root of it all is a loss of faith, faith also in the American Dream. The middle class no longer believes that their children's future will be better than theirs. The political system, too, is increasingly seen as irrelevant. There is a profound pessimism about politicians as well.

Also among the masses there is a deep distrust about religion.

We attended a Presbyterian Church in Raleigh (Sorry, folks, no CRC there). Excellent preaching, but the congregation is the settled, mainly older, secure middle class, and no amount of Bible-pounding will move them one centimetre from their comfortable positions. The church in general, I think, suffers from overkill: we all have heard the message before and it has become a polite yawn to many.

There's only hope where the community is cosmic in scope (God so loved the "cosmos" that he sent his son), grounded in God's viable and tangible creation, which is our eternal habitat.

Most churches I have attended to me resemble more the unconcern of the *Titanic*.

That, I think, is the root cause of the malaise in America.

Bert Hielema is a real estate appraiser who lives in Tweed, Ont.

Manitoba private schools get nine per cent hike in public funding

Bill Fledderus

WINNIPEG — While Manitoba public schools are limited to an annual three per cent increase in funding, private schools are getting a nine per cent hike.

Critics such as Kildonan MLA Dave Chomiak, a member of the New Democratic Party, have been trying to make an issue out of the disparity. But spokespersons for Manitoba's 95 independent schools point out that the difference is part of a plan to help independent schools catch up with the amount of funding granted to public institutions.

"Independent school funding still lags far behind that of the public system," says

Lloyd Longfield, finance chairperson at Holy Cross School in St. Boniface.

"Independent schools, mainly Catholic, Jewish and Mennonite, received only 54.5 per cent public funding in 1990-1991," says Longfield. "Our present understanding with the government is that public funding will increase at three per cent per year until we are receiving 80 per cent of the public school funding on a per pupil basis in 1998."

Ten thousand Manitoba students attend independent schools.

Wanita Dykstra — a young athlete reaching higher



Photo: Bert Witvoet

Wanita Dykstra in a relaxed mood.

John Byl

What is it like to jump higher than your height? What is that like for a young Christian woman who is rated one of Canada's best high jumpers? Wanita Dykstra of St. Catharines, Ont., deals with these feelings and questions.

As the weather warms, not having gone to meets for a number of weeks, Wanita says, "I am getting all excited again, you feel the weather and you feel like going outside and jumping." When she jumps she is in awe of her Maker. "Just before I jump I bend down, concentrate and pray. It is a constant reminder that God is the one who gave me this.... No way could I do it by myself."

She has gained more than the thrill of jumping and increased awe for God. For the first time, she boarded a plane and has seen several Canadian cities. She is currently preparing for a meet in Korea. To qualify she needs to jump 1.82 twice and come first or second at the Canadian Juniors, something she is confident of achieving. She has met a lot of people, and through her cheerful and open disposition has befriended many.

Jump on Sundays

She has also been forced to deal with some more difficult decisions regarding Sunday sport, competition, secularism and career planning.

High jumping is usually one

of the first events at a meet and if it is a weekend contest the jumping is usually done before Sunday. But that is not always the case, and then what? Wanita decided to attend meets she needs to compete in to keep her gold card — awarded to world-class athletes who receive financial support from the government — and forego others if high jump is scheduled on a Sunday.

Other competitors will ask her why she tries to avoid competing on Sundays, and Wanita responds, "Because I go to church and spend time with my family." She has felt her decision respected by these competitors. When she is at a meet over a Sunday, but not jumping, she will attend a local church.

Schooling more important

Training every day means missing things, such as a school trip or trying out for a school play — but of course there are trade-offs in everything we do. She recognizes that while "school work will affect the rest of my life, high jump will go on for another 10 years." She will therefore slow down her training if her school works suffers.

She is a student in Grade 11 at Beacon Christian High School in St. Catharines and needs to consider where she will be pursuing her post-secondary studies. Her gold card will pay

most of the education if she stays in Ontario and attends a school that offers track and field. She acknowledges, "I would love so much to go to a Christian college or university but the options are just not there. I do not know if I am ready for a secular university. A lot of friends will go to Calvin [Calvin College in Grand Rapids, Mich.] or Redeemer [Redeemer College in Ancaster, Ont.], and I do not want to lose track of them." Free tuition provides a strong but perhaps dangerous appeal.

Like trading worlds

Wanita has found the participants at the junior nationals friendly, and enjoys these meets more than the senior nationals where the athletes are more competitive, saving their socializing till after the meet.

Post-meet parties provide opportunity to meet other athletes, and Wanita is aware that the dominant spirit at these events "is secular and that is what makes me so iffy about going to a secular university. I have been brought up all my life in a Christian world and it is almost like trading worlds." But she also sees this as an opportunity to influence others and expects one of her track friends "will be coming to church one of these times."

How does she deal with these pressures? Her family and some very close friends share in her excitement. She appreciates honest challenges to the way she is doing things and encourages her friends to keep her in line. She is obviously excited about her jumping, but notes: "Sometimes if I talk about it a lot people will roll their eyes. I do not want to talk about it because then people will say I'm full of myself. I have told so many people that if I begin to sound like that then please kick me. I do not want to be conceited over it. It is not really mine, it is God's gift."

She has a great deal of respect for the Christian encouragement she received from her track club and coaches. These encouragements include concerns about prayer before meal time as well as the concerns over attending a secular college: including the education she will receive, the life-long friends she will make and the need for a supportive Christian community.

Having established a few records along the way her dream is to break the Canadian record and jump 2.00 metres. Since high jumpers peak at about age 28, she still has a good 10 years to go. Eventually she would like to teach physical education and English.

As a Christian community we would do well to support, challenge her and other athletes in our community to develop the gifts God has given, while preserving a Christian walk, or

jump... or receiving a Christian kick.

John Byl teaches physical education at Redeemer College, Ancaster, Ont.

How new is our life compared to that of early Christians?

Klaas Runia

The resurrection is not only futuristic music. It is already taking effect in the present. The *Heidelberg Catechism* says in Lord's Day 17 that "by his power we too are already now resurrected to a new life." The authors of the catechism did not think that up themselves; they got it from the Apostle Paul, who at various times writes about believers as people who are crucified with Christ and have arisen with him to a new life. In this old world we may already live new life.

Perhaps we don't notice that so much, and maybe we're a bit disappointed with our own lack of distinctiveness. That may have to do with the fact that we live in an environment where all kinds of remainders of Christianity are manifest and where even public morality shows Christian traces — though I should add to that that those traces are becoming thinner all the time.

The early Christians, who lived in a purely heathen world, knew very well that they were quite different from others in their society. There is an ancient Christian letter dating from the middle of the second century A.D., addressed to an otherwise unknown Diognetus, in which the author, himself a Christian, sketches the lifestyle of Christians in a pagan world:

While they live in Greek and

non-Greek cities... and follow the customs of the land in matters of clothing and food and other business of daily life, they demonstrate nevertheless a marvelous and generally deemed weird lifestyle.

They live in their own country but as strangers. They participate in all things as citizens, but have to endure the kind of things foreigners are subjected to.... They marry like everyone else. They have children but they don't abandon their offspring as foundlings. They share their table but not their bed. They live "in the flesh" but not "according to the flesh...." They obey the laws that have been issued but in their own lives they exceed the requirements of those laws.... They are poor, but they make many others rich. They are short of everything but have in all things more than they need.

Perhaps it is good at this time of Easter to see ourselves in this letter which was written about 1750 years ago. Have we perhaps become too conformed to the world and to the culture around us? Why do others often not see that we are different? Have we perhaps lost something?

Blessed Easter!

Translated from the March 29, 1991, issue of Christelijk Weekblad by Bert Witvoet.

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Made for happiness

How we share the Good News

John Van Egmond

To understand why we need to tell people about Jesus we need to understand the needs of people around us. To understand the needs of people we should know what God has intended for their lives.

The good news of God's love as given by Solomon is as follows:

God has also set eternity in the hearts of people; yet they cannot fathom what God has done from beginning to end. I know there is nothing better for men and women than to be happy and to do good while they live. That everyone may eat and drink, and find satisfaction this is a gift of God.

Think of Solomon's saying and ask, "What does it mean?" It means God intends us to be happy and to be satisfied. We are not made for torture or sorrow or sadness or pain or loneliness.

Every tear and every fear tells us we have come a long way from God's purpose of happiness. All those who are without God are in their own way trying to find happiness again. Every person who has not started to walk with God is crying out for God's love.

Identifying the lost

But who are the people who are calling out for God's love? How can we tell who they are?

You know those "good" people down the street, they are crying out for God's care. Your best friend, the one who is not telling you how lonely she is, she is crying out for the intended happiness. That child alone on the street of Brasillia is crying out. Perhaps a family member is crying out. The star athlete on TV is crying out. That store clerk is crying out. Your music teacher. Your math student.

If they do not know God, that is how you know they are crying out.

Those "good" people are missing a taste of heaven on earth. They will miss heaven altogether without help. We should be clear. Jesus said, "No one comes to the Father but by me." Much as we or others might want it to be another way — the only way is Jesus. All those who do not follow Jesus will miss the intended happiness.

We all have that longing for happiness. Point us to Jesus, and there is happiness.

Signposts for God

You and I as Christians, are God's statement of found satisfaction. The world around us gets a glimpse of satisfaction when they see us. Every action,

every word, every thought and deed of ours are God's words of love to every person and thing we meet or affect.

We are God's billboards. Our billboards flash "God has intended you to be happy and loved." God bought all the airtime on the television network of your life. You are his full-time commercial of love.

Some people believe they speak improperly, that they will impose on others or scare them off. God knows what he is doing when he gave them you.

Some think they are not ready to help the lost. You are readier than the lost. How could we summarize our fears? We are afraid our poor witness will lose the lost.

Off is off

One man was once concerned about losing the lost by what he did.

As he lay in bed, God told him to get up and turn on the bedroom light. He did and crawled back into bed. A few minutes later God said to him, "Get up and turn off the light." The man did and crawled back into bed. Some time went by and again God told him to get out of bed and turn on the light. He did and again crawled back into bed. Some minutes later God said to him, "Get up and turn off the light." So he did, and he crawled back into bed. Some time went by and God said to him again, "Get up and turn off the light." But the light was off. The man protested but finally relented. He got up but the light was off. And he crawled back in his bed. And then he learned his lesson. What did he learn?

"You can't turn an off more off. Off is off."

We cannot lose the lost. The lost are lost.

Your job is to show people in what ever way you can, that God loves them. That is your job, to bring happiness.

Do you want to help the thousands you touch in a lifetime find God's contentment? If so, try these tools and hints.

1. Remember each situation and moment is God's, be ready to be used.

2. Remember God has made your billboard big, the lost will see it.

3. Remember the lost are crying and asking God to send a



"That everyone may eat and drink and find satisfaction" (Ecclesiastes 3:13).

Photo: Call Them Canadians

witness. Be ready. Pray at all times that you can help others find God's love.

4. Go out now, right now, before you finish this, and do something that will show God's love to another. Then finish this.

5. Listen for the cry of the lone, the lost, the hurt person in all the unsaved. Find a need and fill it for God. Do your work now.

6. Do your job. Don't do my job, do yours. Get busy with your witness.

7. Commit to work with other likeminded Christians in your part of the church of all time and place. Look for training on how to do your part better. But first of all do, and do it now. Now is all you have.

8. Use what ever tools God gives. Does he give you an abortionist to help you build a home for mothers? If you can be sure God's rule is met in the home, use it. Can atheists deliver your written message better than you? Use them. Can your photographer take a better picture of God's creation? Use it. Use the tools God gives to you.

9. Follow one direction with conviction, don't be diverted by details.

Smile, God loves you

What are things you might use to lead some to God's doors? Try these.

The next time you are on the plane, think of your fellow passengers. They are strangers to you; if you do not share God's love now, six hours from now is too late. Start by speaking of family, of church, of weather, of sports. Allow that you only want them to be happier after they met you than before. Get their name, and send them a nice note. And if they sleep, pray for them and sleep too.

The next time you walk through the mall pray for the mothers around you. Pray for the passengers in the bus passing you. Pray for the spouses of your young children in their childhoods, you never know the struggles they may have now. Look for the children that are being abused daily and help them. Smile, and say "God loves you" as a greeting. Send flowers, notes, food, or what ever to who needs. Lend an hour, a day, bring a son, a daughter. But do your part now.

It is often said the best stories are told by those who know their subject best. So to tell of God, know your God. Also don't be afraid to talk to people about what you know best or

do best, and especially listen to them to hear what they know best.

Ask them questions that lead them, questions that say I care. If you remember to ask questions starting with "how, what, when, where, who" you will always get interesting answers. And if you tie the questions to a faith-related experience when you ask, the doors will open." Speak in short sentences. Forget long words and fancy ideas.

Do not be discouraged by apparent defeats. If you have done God's work, let God find the success in defeat. Learn from your errors. Let God use your time in his wisdom. God will light up your bill board. He will make your life a living commercial. Your message will be so inviting, that many will find their way to God and happiness.

If you will share God's love as discussed above you are carrying out God's work, a work called evangelism. And you will be doing it now.

John Van Egmond lives in Acton, Ont. He is a soil and environmental engineer and a member of Bethel Christian Reformed Church in Acton.

Advice/Opinion

Young Adults :

YOU TOLD US...

Bill Fledderus

This is the fifth in a bi-weekly series concerned with the opinions of Christians in their 20s. Last time, we asked our respondents about devotions. In future columns, we hope to

treat people's experiences with Quebecois, coveting and weekends.

This week's question:

Recently, a player's strike in the National Hockey League (NHL) made front page news. Are professional sports important enough to be front-page news? How important are they in your life?

hesitant to compromise.

Like many others, I find watching pro sports to be most enjoyable and a worthwhile method of entertainment.

Denise Vandeputte, first year physical education student at McMaster University in Hamilton, Ont.:

I have little time to devote to watching professional sports, but recently I did get a chance to study it at school. I was surprised to find that most people get involved in professional sports for a period of only 3-7 years. Everyone dreams of playing in the NHL, but only a tiny percentage of the people who apply actually get in. It's great money while it lasts, but many athletes move on, using their high profile to get advertising contracts and jobs with elite corporations such as law firms.

Pro sports are also interesting because of the cohesive role they play in society. They give people something to talk about, something to share.

I'd also like to give a plug for amateur sports, if I may. I represent McMaster in cross country and track, and I find that participation can also be a real joy. When you take a talent and work hard at it, you learn about yourself in a different way. It can be a great way to develop self-confidence and to learn how to achieve goals.

(Last year, Vandeputte represented Canada as a junior in the World Cross Country Championships in Belgium and ran at the Pan-Am Junior Championships in Jamaica — BF).

If you're in your 20s and have some reaction to one of our questions, or if you have a question you would like to put to some of our young people, don't hesitate to write us! (Please send a picture along with your submission.)



Steve Wildeboer, third year science student at The King's College, Edmonton:

Professional sports are of much less importance to me than actually going out and playing a sport. I would never skip school (work), a church service or a church function to watch professional sports. I usually watch televised sports only if my favourite team is playing or in the playoffs. I don't organize my life around them.



Rob Janssens, fourth year sociology and history student at Redeemer College, Ancaster, Ont.:

I've been an avid fan of professional sports, especially baseball and hockey, for at least 10 years. Despite living in southern Ontario, my teams of choice are rarely local franchises (e.g. Los Angeles, Minnesota). This makes it interesting to discuss and debate with fans of the more local teams.

As a veteran fan of the NHL, I find the current labour dispute most distressing. After following the entire season, to have it all come to a screeching halt on the eve of the playoffs is upsetting — no doubt to all hockey fans. The two-month race for the Stanley Cup is the only reason they play the six-month regular season.

Worst of all, the NHL is on shaky financial ground to begin with, and it just seems that the players' outrageous demands could buy the entire league. Many franchises need the money they make in the playoffs just to break even! Unfortunately, both sides are



Peter and Marja are



Dear P&M:

I have a question which has troubled me for two or three years. On a sleepless night I lay thinking about creation. Not about how Earth was created, or if it took days, years or ages; I find that so useless. But as I lay thinking, it struck me that God is all-knowing. And if that's true, then he surely knew that Adam and Eve would fall into sin! Then there was no need for a tree of the knowledge of good and evil in the garden, was there? Do I then have to believe that God knew everything in advance? You know how it is in the world: pain, sickness, death, war and sin. Please don't tell me, "Yes, but it's all God's will." My question is not about humankind's freedom to choose. I want to know whether God knew that it would all go wrong. Because then he also knew that Adam and Eve would fall into sin.

Two years ago I discussed this with someone else. Neither one of us had thought about it before; it just came up. This person had been asked the same question by a child and she had answered, "I think that God knew." Her son then said, "No Mom, God didn't know! In that time the archangel Michael was still battling Satan and when the devil lost he wrecked all that God had made." This son has been a pastor for years! At first I was quite relieved but now I sometimes think that his theory is based on fantasy.

I think I can leave it at this. Don't misunderstand me. I know I'm God's child despite my sins and questions. But I can't believe it was God's intention to create such a terrible world. No, this isn't about what Adam and Eve did, but about what God foreknew.

I hope you can help me. Perhaps it's Satan himself who keeps bringing up this question in my thoughts.

Dear Sleepless Night:

Satan does not raise questions like these in us. God has given us the ability to think. Your question is evidence of a healthy, active, questioning mind.

One of God's attributes is *omniscience*. He is all-knowing. When he planted the tree of the knowledge of good and evil in the garden and gave man and woman the freedom to choose, he knew that things could go either way. He also knew that his act of creation would not be good unless he included this freedom of choice. The possibility of sin and the need for redemption does not mean that God made a mistake which he could have avoided if he only had known the pain that was ahead.

It's a little bit like entering a marriage. You know that there will be laughter and tears, joy and sadness; after all, marriage is for "better or worse." Even though everyone realizes this, we still believe it is *good* to marry. Interestingly, God often uses the analogy of marriage to

describe his relationship with us. How often does he not call himself or Jesus the groom and the church his bride?

Sometimes it seems that the world is totally wrecked. But is it? We still see much goodness in the wonderful way spring comes, birds sing, trees bud and children play. And when all has been said and done and redeemed according to God's plan and schedule, it will all have been worth it. In fact, it will be time for a victory celebration.

By the way, we cannot agree with the son who said God didn't know because the archangel Michael was still battling Satan. Since God already knew that angels could rebel, he had ample reason for believing that humans were also capable of rebellion.

Dear P&M:

In my opinion, your reply to "Literal Interpretation" (Feb. 28, 1992) was not very helpful to the inquirer and the readers of Calvinist Contact. The writer was asking, in light of the creation debate, about how to deal with mental acceptance of Jesus' bodily ascension, which defies the laws of physics.

We humans are caught up in a liking for logic, whether we are liberal or traditionally inclined. It isn't about one particular problem or question. It has to do with our earthbound inquisitive nature which Jesus came to break through. Let our young men and young women study science, let them be filled with wonder about supernovas and quantum physics, but let them know above all that there is no logical explanation for a risen Lord who takes possession of our hearts and minds.

Dear No Logical Explanation:

Please don't pit reason and faith against each other. We have a *liking for logic* as well as a *passion for faith*. They are not adversaries but running partners. Too many bright minds have been lost because well-intentioned believers left no room for scientific inquiry.

It bothers us that those who apply their God-given logic in biblical and scientific research are often accused of lack of faith. In the past, the Easter message survived the radical new understanding that Earth was round and circled the sun (a helio-centric universe). In the present, a strong resurrection faith will not be threatened by the reasonable theory that the "days" of creation were long periods of time.

**Write to: P&M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1**

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam Da Silva, Ineke Brouwer-Paerleliet, Tom Zeyl, Marian Van Til and Bert Witvoet.

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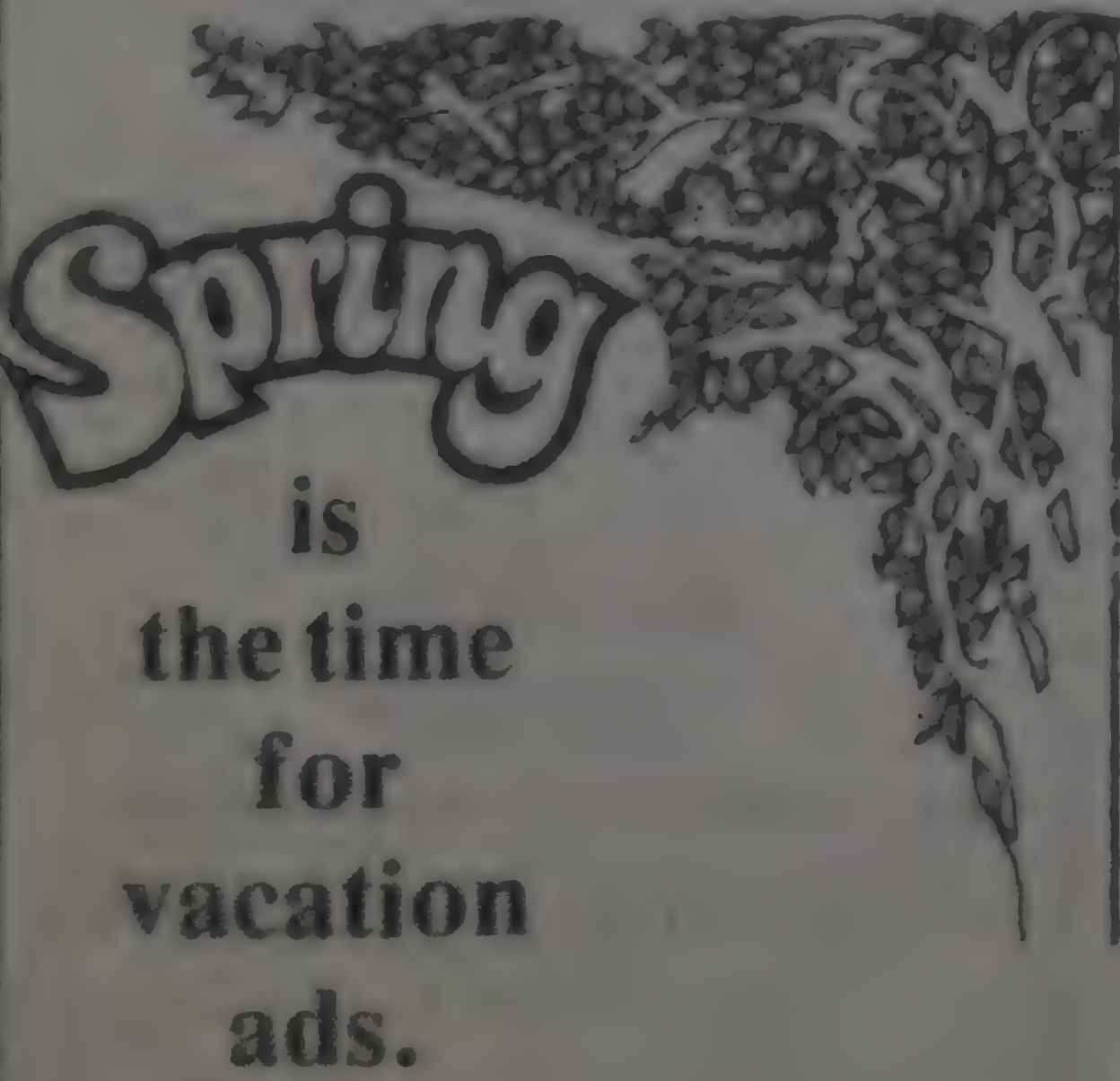
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St. Catharines, ON L2W 1A1

Classified

| Classified rates | Birthday | Anniversaries | Anniversaries | Personal |
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| <div>GST Inclusive</div> <div><div>Births..... \$35.00</div><div>Marriages & Engagements..... \$40.00</div><div>Anniversaries..... \$45.00</div><div>2-column anniversaries..... \$90.00</div><div>Obituaries..... \$45.00</div><div>Notes of thanks..... \$35.00</div><div>Birthdays..... \$35.00</div></div> <div>All other one-column classified advertisements: \$13.50 per column inch. NOTE: Minimum fee is \$25.00. Letter under file number, \$35.00 extra. Photos: \$25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.) Note: All rates shown above are GST inclusive.</div> <div>ATTENTION!</div> <div>a) Calvinist Contact reserves the right to print classifieds using our usual format, unless you instruct us otherwise.</div> <div>b) A sheet with information about an obituary sent by funeral homes is not acceptable since it leads to errors and confusion.</div> <div>c) Photographs sent by fax are not acceptable. If you wish a photo included, send us the original.</div> <div>d) Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.</div> <div>e) The rate shown above for classifieds covers any length up to six column inches. Calvinist Contact reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST inclusive).</div> <div>NEWLYWEDS</div> <div>Non-subscribing newlyweds whose wedding announcement with their future address appears in Calvinist Contact will receive a letter offering a first-year subscription for only \$20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose \$20.00 and the couple's future address.</div> <div>Calvinist Contact Publishing Ltd. 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</div> | <div></div> <div>Congratulations to Mrs. Temina Leistra on the occasion of her 90th birthday!</div> <div>LEISTRA: 1902 April 21 1992</div> <div>With joy and thanksgiving to our Lord, we hope to celebrate the 90th birthday of our mother, grandmother and great-grandmother on April 21, 1992.</div> <div>MRS. TEMINA LEISTRA</div> <div>We pray that the Lord will continue to bless you and keep you in his loving care.</div> <div>With love: Bill & Ruby Leistra — Chatham, Ont. Walter & Aleida Leistra — Toronto, Ont. Jack & Ann Leistra — Dresden, Ont. Mike & Treena Sybersma — Georgetown, Ont. 15 grandchildren and 22 great-grandchildren.</div> <div>Open house will be held on April 21, 1992, at 10 a.m., South Chatham Village, 40 Elm Street.</div> | <div>Beetsterzwaag Forest 1942 April 30 1992</div> <div>Psalm 37:5.</div> <div>With thankfulness and praise to God, we are happy to announce the 50th wedding anniversary of our parents, grandparents and great-grandparents.</div> <div>GEERTJE and GEERT DOORNBOSCH (nee Rosema)</div> <div>May God continue to keep you in his care for many more years, is our prayer for you.</div> <div>With love from: Hilda & Stan Shepherd — Moorefield John & Dianne Doornbosch — Forest Jeannette & Steve Stellingwerff — Grand Bend Nick & Willie Doornbosch — Forest Bob & Anne Doornbosch — Forest Halbe & Selma Doornbosch — Toronto</div> <div>17 grandchildren and 3 great-grandchildren.</div> <div>Relatives and friends are invited to an open house on Saturday, May 2, 1992, from 2-5 p.m. at the Wyoming Chr. Ref. Church, Wyoming, Ont. Best wishes only please.</div> <div>Home address is: P.O. Box 106, Forest, ON N0N 1J0</div> <div>1967 1992</div> <div>With joy and thanksgiving to our Lord for his great faithfulness, we would like to announce the 25th anniversary of our parents and grandparents.</div> <div>DIRK and ALICE STARING (nee deHaan)</div> <div>on April 29, 1992. It is our prayer that God will continue to bless and keep you in his loving care for many more years together. Congratulations!</div> <div>Diane & Edward Groot — Etobicoke, Ont. Emily Carolyn Staring & Michael Groot (fiance) — Etobicoke, Ont. Patricia Staring — Etobicoke, Ont. Best wishes only.</div> <div>Home address: 77 Harlow Cres., Etobicoke, ON M9V 2Y8</div> <div>Leeuwarden Sarnia 1952 April 25 1992</div> <div>Praise the Lord.</div> <div>With praise and thanksgiving to God, we rejoice together with our children and grandchildren, the occasion of our 40th wedding anniversary.</div> <div>ARTHUR and BETTY VEENBAAS (nee Veenstra)</div> <div>The Lord has been good and we praise him for all the blessings received in our lives.</div> <div>Our family in Sarnia: Ann & Doug DeGroot Jodi, Tressa, Micheal, Bradley Alice & Geert Hofstra Jason, Kimberley, Jessica Sid & Debbie Veenbaas Melanie, Julie, Danielle</div> <div>Come and celebrate this happy occasion with us! Open house will be held on April 25, 1992, from 2:30 - 5:30 p.m. at our home at 1314 Lakeshore Rd., Sarnia, ON N7S 2L8</div> <div>Ternaard, Fr. Kirkfield, Ont. 1952 April 24 1992</div> <div>With much thanks to the Lord, we celebrate the 40th wedding anniversary of our parents and grandparents.</div> <div>HANS and BETTY VISSER (nee Van Slooten)</div> <div>May God continue to be near and bless you Dad and Mom, Pake and Beppe.</div> <div>Jane & Peter Hesselink — St. Catharines Jeff, Curt, Brad Joe & Trudy Visser — Vineland Leanne, Scott, Ryan, Brent, Andrea, Kevin Ed & Liz Visser — Milton</div> <div>Home address: R.R. #1 Kirkfield, ON K0M 2B0</div> | <div>Leens, Gr. Cobourg, Ont. 1952 April 23 1992</div> <div>"In all your ways acknowledge him, he will make your paths straight" (Prov. 3: 6).</div> <div>With grateful hearts and thankfulness to the Lord, we announce the 40th wedding anniversary of our parents and grandparents.</div> <div>FRED and TRUDY FRANKRUYTER (nee Walsma)</div> <div>Happy anniversary Dad and Mom, Opa and Oma!</div> <div>With much affection and love from: Janet & Kirk MacNeil Genevieve, Trystan, Katrina, Desiree Loreen & Ed Price Jason, Terri Ann, Edward John & Lynda Frankruyter April, Thomas, Christina Grace Ransome Rachel, Amanda</div> <div>Open house will be held at 111 Hibernia St., Cobourg, Ont., from 2-4 p.m. on May 9, 1992. Best wishes only please.</div> <div>Home address: 4 Hawthorne Ave., Cobourg, ON K9A 1W2</div> <div>Terbregge Whitby 1937 April 21 1992</div> <div>With great joy and thanks to God we are happy to announce the 55th wedding anniversary of our sister and brother-in-law, aunt and uncle,</div> <div>MARTINUS J. and MARIGJE A. KALISVAART (nee de Ruiter)</div> <div>We pray that the Lord will be with them for years to come.</div> <div>Adri de Ruiter-Offerman — the Neth. Jean Krijgsman-de Ruiter — Aylmer, Ont. Jo & Am de Ruiter — the Neth. Art & Styntje Markus-de Ruiter — Tottenham, Ont. nieces and nephews.</div> <div>Home address: 100 Glen Hill Drive South #908, Whitby, ON L1N 8R4</div> | <div>APRIL 1992</div> <div>THE CONSULATE-GENERAL WOULD LIKE TO COME IN CONTACT WITH THE FOLLOWING INDIVIDUALS.</div> <div>FERNANDEZ VALLE, Antonio Jesus, born September 30, 1926, last known address in the Netherlands: Oude Gracht 349, Utrecht, immigrated to Canada on December 14, 1965.</div> <div>van der MEER, Gerrit, born March 15, 1917 in Ulrum, immigrated to Canada August 6, 1952 (possibly to Hamilton), married to Hendrika Christina Sterk.</div> <div>NAN, Mrs. A.M., born July 30, 1958, last known address in the Netherlands: Waddinxveen.</div> <div>WINDHORST, Pieter, born August 17, 1927 in Hazerswoude, immigrated to Canada on April 21, 1954.</div> <div>YPMA, Neeltje Hantje, born May 12, 1932, last known address in the Netherlands: Wijngaard, Leeuwarden, immigrated to Canada on May 19, 1964.</div> <div>CONSULATE GENERAL OF THE NETHERLANDS 1 DUNDAS ST. WEST, SUITE # 2106, BOX 2 TORONTO, ONTARIO M5G 1Z3 PHONE: (416) 598-2520 FAX : (416) 598-8064</div> |
| Thanks | Anniversaries | Obituaries | Obituaries | Obituaries |
| <div>TALSMA-WOUDSMA:</div> <div>Praise to the Lord for family and friends, who made our wedding day such a joyous event!</div> <div>Jake and Jessie Woudsma 421 Rossland Rd. W. Oshawa, ON L1J 3G9</div> | <div>1952 May 1 1992</div> <div>With thankfulness to God we are happy to celebrate the 40th wedding anniversary of our parents and grandparents.</div> <div>JOHN and NEL LUYMES</div> <div>We thank God for loving, Christian parents who have provided us with a Christ-centred home and showed us early in life that there is a very needy world we can open our hearts and home to.</div> <div>With our love and congratulations: Herman & Levina Luymes — North Wiltshire P.E.I. Ben, Danielle, April, Leona Nellie & Len Van Geest — Waterloo Dan, Jordana, Brian John & Elaine Luymes — Moorefield Melisa, Jennifer, Mark, Robert Wilma & Bill Heideman — Baltimore Randy, Dennis, Julie, Tony Charles & Heather Luymes — South Granville, P.E.I. Linda & Teo De Jong — Baltimore Carolyn, Rachel, Sonya, Leanne, Reuben Carla & Bill Benning — Palmerston David, Lyndsay Brenda & Ray Heeres — Listowel Joel, Erica Stan Luymes — Calgary Dave Luymes — Kitchener Steve Luymes & Brenda (fiancee) — Kitchener Doug Luymes — home</div> <div>Open house will be held on Saturday, May 2, 1992, at the Palmerston Chr. Ref. Church from 2-4 p.m.</div> <div>Home address: R.R. #5, Mount Forest, ON N0G 2L0</div> | <div>On Wednesday, April 1, 1992, the Lord called home,</div> <div>MARCIE KATS (nee Nymeyer)</div> <div>at the Cambridge Memorial Hospital in her 71st year.</div> <div>Beloved wife of the late Rolf Kats (1978).</div> <div>Dear mother of Brent Kats, London, Ont.</div> <div>Loved sister of Ben, George and Peter Nymeyer, all of Cambridge, Ont., Jean Zomer-Langendoen of Welland, Leonard Nymeyer of Ancaster, Swany Nymeyer of Cambridge and Henk Nymeyer of St. Thomas.</div> <div>She was predeceased by two sisters, Aaltje Huisjes and Alice Muizelaar, one brother John and her parents Jantje and Berend Nymeyer.</div> <div>Mrs. Kats was a member of the Orthodox Chr. Ref. Church of Cambridge, Ont.</div> <div>Funeral service was held on Saturday, April 4, 1992, Rev. B.R. Short of the Orth. Chr. Ref. Church officiating.</div> <div>Interment followed in Mount View Cemetery, Cambridge, Ont.</div> <div>As expressions of sympathy, donations may be made to the Chr. Blind Mission International, P.O. Box 800, Stouffville, ON L4A 7Z9.</div> <div>Correspondence address: Ben Nymeyer, R.R. #1, Cambridge, ON N1R 5S2</div> | <div>On Saturday, March 28, 1992, the Lord called home,</div> <div>WILMA MULDER</div> <div>in her 87th year, at Peel Memorial Hospital, Brampton, Ont.</div> <div>Beloved wife for 64 years of the late Albert Mulder.</div> <div>Dear mother of: Gysje & Teus Van Dyk — the Neth. Ali & Bill Pater — B.C. Jan & Corrie Mulder — the Neth. Aartie & Fred Hiemstra — Kingston Willy & Jim Jansen — Belleville Tina & John Ebberts — Belleville Coby & Jack Claesen — Kingston Sherry & Frank Van der Wilp — Brampton</div> <div>Pat & Gary Kvist — Aurora Bev & Ken Van der Eems — Carleton Place.</div> <div>Remembered by 36 grandchildren and 59 great-grandchildren. Also survived by three sisters and one brother, all in the Neth. Predeceased by two sisters and two grandsons.</div> <div>Funeral service was held at the First Chr. Ref. Church, Kingston, Ont., Rev. Peter Van Egmond officiating.</div> <div>As expressions of sympathy, the family would appreciate memorial donations to the charity of your choice or to Holland Christian Homes 'Faith Manor', 7900 McLaughlin Road South, Brampton, ON L6V 3N2</div> | <div>June 1, 1909 March 13, 1992</div> <div>HELEN ROFFEL</div> <div>was born in Zeeland, the Netherlands, on June 1, 1909. On Sept. 26, 1932, Helen married Geert Roffel. They settled down in Eindhoven where Geert worked at the Philips factory. In 1947 the Roffels, now blessed with five children immigrated to Holland Marsh, Canada. Eventually settling in the Trenton area, where Elizabeth, the youngest, was born.</div> <div>On Feb. 4, 1983, Geert was called home by his Lord. Helen moved to Whitby, where she lived with daughter Shirley and her husband, then to Providence House where she made many new friends. Helen had a great love for music and played the organ until her 80th year. Helen's trust in the Lord and the knowledge of his grace have been a steady influence all her life. She demonstrated the love of Christ in her daily walk with the Lord.</div> <div>May God be praised!</div> |
| Births | Accommodations | Bed & Breakfast | | |
| <div>BOKMA (nee Borger):</div> <div>We, William and Darlene, give thanks to God for blessing us with our first child.</div> <div>ISAAC WILLIAM</div> <div>was born March 23, 1992, weighing 7 lbs. ½ oz.</div> <div>He is the third grandchild for Andy and Daly Borger, Bowmanville, and 22nd grandchild for Dirk and Annie Bokma, Grimsby.</div> <div>Home address: 40 Baxter St., Chatham, ON N7M 4P7</div> | <div>BED & BREAKFAST</div> <div>Come back to the Netherlands! Stay close to the City of Utrecht F.175,- per person per week. For info. contact: Mw. Sneller, Pr. Irenelaan 53, Utrecht, the Neth. Tel.: 011-31-30443509.</div> | | | |



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| <div><div>Obituaries</div><div><p>"Lo, I am with you, always" (Matt. 28:20). The Lord suddenly called home our father, grandfather and great-grandfather.</p><p>RALPH (ROELOF) SPIKMAN</p><p>on March 24, 1992, in his 86th year. Born in Vledder, the Neth. Beloved husband of the late Margaret (deBoer), 1989. Loved father of:</p><p>Clarence & Anne Spikman — Calgary, Alta.</p><p>Rose & Ike VanderWeit — Rockwood, Ont.</p><p>Helen & Jim VanderGaast — Bowmanville, Ont.</p><p>Alice & John Farnworth — Guelph, Ont.</p><p>Margaret Van Delft — Guelph, Ont.</p><p>Richard & Sonja Spikman — Puslinch, Ont.</p><p>Grandfather of 15 and great-grandfather of 14.</p><p>Also survived by three brothers and two sisters in the Netherlands. Pre-deceased by one brother.</p><p>Funeral service was held at the First Chr. Ref. Church, Guelph, on March 27, 1992, officiated by Rev. S. Couperus.</p></div></div> <div><div>For Rent</div><div><p>For Rent:</p><p>Spacious 3-4 bedroom house</p><ul style="list-style-type: none">-garage, ample parking-partly furnished, if desired-quiet neighbourhood-near public transit, 401, Immanuel Day Care and Grace CRC, Scarborough, Ont.-\$950.00 plus utilities.<p>Available May 15, 1992.</p><p>Call Audrey Rowsell (705) 549-2223</p><p>For rent three-bedroom cottage with all indoor conveniences. Steps to swimming and boat launching. Located in the village of Port Carling in beautiful Muskoka. \$350 weekly.</p><p>Phone: (416) 727-5602</p></div></div> <div><div>Summer Job Market</div><div><p>Grimsby, Ont.: Dordt College student (graduate - English major) is seeking employment for the summer months. Has own transportation and is willing to do any type of job, but prefers study-related work. Available after May 10, 1992. Dirk-Bastiaan Schouten.</p><p>Phone: (416) 945-5335</p><p>London, Ont.:</p><p>I am an 18-year-old L.D.C.S.S. student looking for a summer job. I have experience in dairy and poultry (layers) and am available June 22.</p><p>Please call Evert at (519) 482-5852</p><p>Lucknow, Ont.: High school student 17 years old, is looking for full-time summer employment. Experience in assembling projects such as bicycles and lawnmowers. Also experience in fast food preparation and various farm jobs. Will accept anything. References available, drivers licence.</p><p>Phone Steven at (519) 528-3337</p><p>OSHAWA, Ont.: Hi, I'm a 19-year-old student living in the Netherlands who is looking for work in Canada from May through September. Will tackle anything, preferably in southern Ontario area. Please call Stan at (416) 682-8311 during office hours (8-4 p.m.).</p><p>St. Catharines, Ont.:</p><p>20-year old Brock University, physical education student seeks summer employment in Hamilton/Niagara area. Class DZ driver's licence and experience in agriculture, landscaping, sheet metal and construction.</p><p>Will consider anything. Have own transportation. Available April 23 to Sept. 1, 1992.</p><p>Please call Michael at (416) 687-7085</p></div></div> <div><div>Personal</div><div><p>Single Men and Women</p><p>If you are over 21 years of age and would like to find a partner in Christian marriage, write to: The Christian Marriage Contact Service, 1450 Headon Rd., P.O. Box 93090, Burlington, ON L7M 4A3. Please enclose \$3.00 for a complete information package explaining our services. Established in 1967.</p></div><div><div>Teachers</div><div><p>AGASSIZ, B.C.: Agassiz Chr. School invites applicants for a possible vacancy in the position of teaching principal for the 1992/93 school year. This K-7 school with 95 students needs an enthusiastic individual to teach Grades 6 and 7 - 60 per cent and administrator 40 per cent. Join a growing interdenominational school community in beautiful Fraser Valley. The successful applicant must be an experienced administrator with a commitment to Jesus Christ, have a love for children and be goal oriented.</p><p>Please direct your inquiries to:</p><p>Education Committee</p><p>Agassiz Chr. School</p><p>Box 323</p><p>Agassiz, BC V0M 1A0</p><p>Phone: (604) 796-9310</p><p>AYLMER, Ont.: Immanuel Christian School invites applications for possible openings at all grade levels (one to include junior intermediate phys. ed.).</p><p>Send letter of application and resume to:</p><p>Andy VanderPloeg, Principal</p><p>Immanuel Chr. School</p><p>75 Caverly Rd., Aylmer, ON N5H 2P6</p><p>or call (519) 773-8476 (school)</p><p>or (519) 773-5009 (home)</p><p>GUELPH, Ont.: John Calvin Chr. School, situated in a beautiful University setting invites applications for openings at the intermediate level as well as a part-time opening in special education. It may be possible to combine these positions.</p><p>Consider becoming part of our busy growing Christian community.</p><p>Send inquiries and applications to:</p><p>Jake Vriend</p><p>c/o John Calvin Chr. School</p><p>290 Water St., Guelph, ON N1G 1B8</p><p>or call (519) 824-8860 (school)</p><p>(519) 836-6507 (home)</p><p>LACOMBE, Alta: Lacombe Chr. School invites applications from qualified teachers for a possible science/computer studies position in junior high and for two possible positions at the upper elementary level. A background in French is desirable. Applicants must qualify for Alberta teacher certification. Please send resume and letter of application to:</p><p>Wernart van Deventer</p><p>Lacombe Chr. School</p><p>P.O. Box 1749</p><p>Lacombe, AB T0C 1S0</p><p>Phone: (403) 782-6531</p><p>LISTOWEL, Ont.: Listowel Chr. School invites applications for a possible opening in the Grades 4 and 5 level. Applicants should be qualified teachers with an ability to integrate a Christian perspective in their subject areas.</p><p>Please forward resumes to:</p><p>Listowel Chr. School,</p><p>Box 151, R.R. #1,</p><p>Listowel, ON N4W 3H2</p></div></div><div><div>Teachers</div><div><p>MAPLE RIDGE, B.C.: Haney - Pitt Meadows Chr. School is now accepting applications for primary and intermediate teaching positions. A background in music is desirable as well as computer literacy. Please send resumes to:</p><p>T. Vroon, Principal</p><p>Haney - Pitt Meadows Chr. School</p><p>121240-203rd. St.,</p><p>Maple Ridge, BC</p><p>V2X 4V5 Canada</p><p>Tel.: (604) 465-4442</p><p>NEERLANDIA, Alta.: Neerlandia School has a definite opening for a Grade 1 teacher for the 1992-93 school year. Please send applications to:</p><p>John Piers, Principal</p><p>Neerlandia School</p><p>Box 10, Neerlandia, AB</p><p>T0G 1R0</p><p>Phone: (403) 674-5581 (school)</p><p>(403) 674-4308 (home)</p><p>Orillia, Ont.: Orillia Chr. School is seeking applications for a full-time primary position for the 1992/93 school year. Please address all resumes and or inquiries to:</p><p>George Kamphuis, Principal</p><p>Box 862</p><p>Orillia, ON L3V 1G6</p><p>Phone: (705) 326-0532</p><p>PRINCE GEORGE, B.C.: Cedars Chr. School invites applications for computer, English, French and woodworking (junior secondary) and possible intermediate positions for the 1992/93 school year.</p><p>Applications are to be sent to:</p><p>Cedars Chr. School</p><p>701 N. Nechako Rd.</p><p>Prince George, BC V2K 1A2</p><p>Attention: Mr. John Reems</p><p>Phone: (604) 564-0707</p><p>UTTERSON, Ont.: Muskoka Chr. School is seeking a teacher for a combined Grade 2 and 3 class, plus other possible openings at primary and junior levels. Please call Bill Fitch, Principal at (705) 385-2847 or write to:</p><p>Box 150</p><p>Utterson, ON</p><p>P0B 1M0</p><p>VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community, will be offering Kindergarten through Grade 9 in the coming school year. We will have possible openings for full-time teachers in Kindergarten and Grade 6 beginning in September, and will require a part-time music teacher. Please direct inquiries regarding these positions to:</p><p>Ron Donkersloot, Principal,</p><p>Vancouver Chr. School,</p><p>3496 Mons Drive, Vancouver, BC</p><p>V5M 3E6</p></div></div><div><div>For Sale</div><div><p>Organ: Hammond RT3, excellent condition; 2 full key-boards and full pedal-board and 2 Leslie speakers. 15 yrs. old, \$3,500.</p><p>Phone: (416) 335-9500 or (416) 689-6984</p></div></div><div><div>Real Estate</div><div><p>ADA REALTY LTD.</p><p>6012 Ada Blvd.</p><p>Edmonton, AB</p><p>T5W 4N9</p><p>(403) 471-1814</p><p>Sid Vandermeulen</p><p>Contact us first when you think of moving to Edmonton and district.</p><p><i>Het vertrouwde adres.</i></p></div></div></div> |
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Centennial Christian School

Operated by the Terrace Calvin Christian School Society

Centennial Christian School invites applications from Secondary School Teachers. Our school is a growing interdenominational school, currently offering Christian Education from **Kindergarten through Grade 9.** We have added Grade 8 and 9 in the last two years and are in the planning stages for the addition of Grade 10.

Persons with a **math, socials** or **music/band** background are especially encouraged to apply. However, others will also be considered.

We will also require a **full-time Grade 2** teacher beginning in **September 1992.** Elementary teachers are also encouraged to apply for potential openings in other elementary grades. Please direct inquiries to:

Frank Voogd

Centennial Christian School

3608 Sparks Street

Terrace, BC V8G 2V6

Phone: (604) 635-6173

MORE TEACHERS ON NEXT PAGE...



DUNCAN CHRISTIAN SCHOOL

Duncan Christian School Association operates a Christian interdenominational day school from K-12, with 300 students. We invite applications for the following positions:

ELEMENTARY:

Possible vacancies for Grade 1-5. Special education teacher also needed. Band or music would be an asset. Some junior secondary instruction in band is a possibility.

The qualifying applicants should be eligible for B.C. certification. Please send application, resume and references to:

Mrs. J.M. Spyksma

5781 Chesterfield St.

Duncan, BC V9L 3M1

Tel.: (604) 746-5341

Help Wanted

Help Wanted

COOK REQUIRED

Holland Christian Homes is in need of a full-time Head Cook.

Large quantity cooking experience required.

Please apply in writing to:

Dietary Manager

Holland Christian Homes Inc.

7900 McLaughlin Rd. S.

Brampton, ON L6V 3N2

Phone: (416) 459-3333

Dordt College

Radio News Director

Dordt College's 100,000 watt FM radio station seeks a qualified person to manage news department and assist in general station operation and development, beginning in July 1992. Responsibilities include news gathering, production and broadcasting, and training and supervision of students. Consideration of applications will begin immediately and continue until the position is filled. Send resume and audition tape to Dennis De Waard, KDCR Radio, Dordt College, Sioux Center, Iowa 51250-1697.

Dordt College strongly encourages applications from women, minorities, and disabled persons.



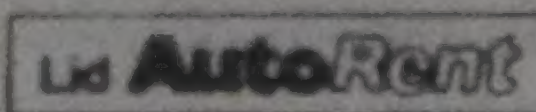
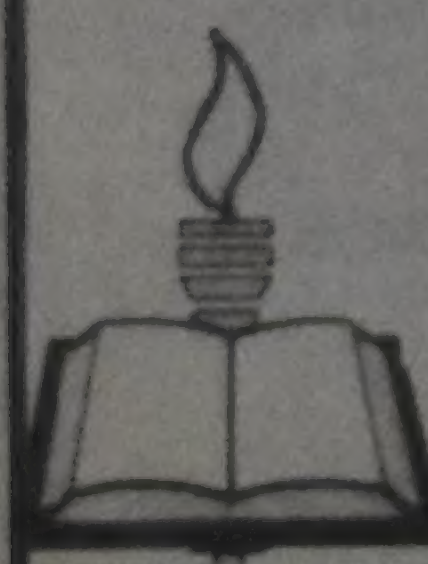
DORDT COLLEGE

Sioux Center, IA 51250-1697

Ph: 712-722-3771

FAX: 712-722-1198

Classified/Events

| Teachers | Help Wanted | Help Wanted | For Sale | For Sale |
|---|---|---|--|----------|
| <p>SMITHERS, B.C.: Bulkley Valley Chr. School (K-12, 300 students on two campuses) has for Sept. 1992, a definite opening in Kindergarten. Possible openings exist in French 4-12; English 8-12; soc. studies 8-12. Please address inquiries/resumes to:</p> <p>The Principal Bulkley Valley Chr. School Box 3635, Smithers, BC V0J 2N0 or call: (604) 847-4238 collect.</p> <p>SURREY, B.C.: Surrey Chr. School invites applications for the following full-time teaching positions available for the 1992/93 school year: Grade 3, Grade 4 and Kindergarten. Applicants may send resumes to:</p> <p>Mr. Anthonie Jansen, Principal Surrey Chr. School 9115-160th Street Surrey, BC V4N 2X7 Telephone: (604) 581-2474 Fax: (604) 581-5211</p> <p>REXDALE, Ont.: Timothy Chr. School invites applications for a position in either the junior or intermediate levels. Teachers with abilities in music, French or phys. ed. are especially encouraged to apply. If interested and qualified, please send resume and references to:</p> <p>Mr. G. Postma, Principal Timothy Chr. School 28 Elmhurst Drive, Rexdale, ON M9W 2J5 Phone: (416) 741-5770</p> | <p>Attention: Young People Vacation and serve in Nova Scotia!</p> <p>Faith Chr. Ref. Church, Milford, Nova Scotia, is looking for mature Christian young people to help in its flourishing VBS from July 21 - August 1. Room and board provided. Please call: (902) 758-2808.</p> | <p>WOMEN IN THE SERVICE OF CHRIST</p> <p>This 36-page booklet by Pastor Norman Shepherd presents the teaching of Scripture on this important topic, and includes special reference to women in office and the latest Synodical report. To order your copy send two dollars to:</p> <p>Cottage Grove Publications 16556 Cottage Grove Ave. · South Holland, IL 60473</p> <p>Call for information on larger quantities (708/331-0391). Ask also for the pamphlet, "The Case For Women In Office." Let the Bible speak to your heart on this sensitive issue.</p> | <p>Events</p> <p>Christian Educators</p> <p>Send yourself back to school this summer!</p> <p>Redeemer College Summer Session June 29 to July 17, 1992</p> <p>➤ Christianity and Culture: Instructor: Dr. Gordon Spykman</p> <p>➤ Educational Philosophy and Curriculum Decisions: Instructor: Dr. Donald Oppewal</p> <p>**Registration Deadline: May 30, 1992**</p> <p>For registration and housing information, see your principal or contact the Office of Admissions (416) 648-2131.</p> <p>Redeemer College, Ancaster ON L9G 3N6</p> | |
| <p>Miscellaneous</p> | <p>Redeemer College</p> | | | |
| <p>Want to rent a car while in Holland?</p> <p></p> <p>Jan Kalma has the key to all forms of car rentals. Will deliver car to Amsterdam airport if desired.</p> <p>K jan kalma De Meer 24, 9201 EZ Drachten The Netherlands—Tel. (31) 5120-15199 Fax (31) 5120-32324</p> | <p>FACULTY OPENINGS CALVIN COLLEGE</p> <p>The college is seeking applications for possible openings beginning September 1992 in the following departments:</p> <p>COMPUTER SCIENCE MATHEMATICS PHYSICS</p> <p>Some departments have tenure track positions and some have temporary positions to replace people on leaves.</p> <p>Inquiries regarding possible future positions in any department are always welcome. Applications from North American minorities in any discipline are strongly encouraged. Calvin College seeks faculty members who affirm the Christian faith as expressed by the Reformed creeds and have academic and personal qualifications for teaching and scholarship. Interested persons or persons who wish to make nominations should correspond with the chairperson of the respective department at:</p> <p>Calvin College 3201 Burton St. SE Grand Rapids, MI 49546 USA</p> <p><i>Calvin College is an equal opportunity employer.</i></p> | | | |
| <p>CHRISTIAN TEXTBOOKS</p> <p>IT'S OUR CONCERN . . . MAKE IT YOURS</p> <p>YOUR GIFTS ARE TAX DEDUCTIBLE</p> <p></p> <p>Canadian Christian Education Foundation, Inc.</p> <p>FRED R. VANDERVELDE EXECUTIVE DIRECTOR 2621 CAVENDISH DRIVE BURLINGTON, ONTARIO L7P 3W6 (416) 336-5619</p> | <p>Med. Doctors, RNs, Lab Techs!!</p> <p>You have an opportunity for short-term service abroad in a new Christian clinic in the beautiful country of Belize, Central America.</p> <p>Since its opening in Jan. 1992, 25-30 people visit the clinic every day. Two full-time nurses are on staff; the rest of the work is done by N. Am. volunteers like you!</p> <p>If you could donate your services for a week or longer, or for more information, please write:</p> <p>Rev. Thomas Lacey P.O. Box 119 Corozal Town Belize, C.A.</p> | | | |
| <p>Ontario Christian High School</p> <p>Choral Festival Friday, Apr. 24, 1992, at 8 p.m.</p> <p>Park Bible Church, Burlington, Ont. (QEW and 403)</p> <p>350 voices, with brass Allen Pote, conductor Pam Van Weelden, accompanist</p> | <p>Vacation</p> | | | |
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Weekly puzzle by Don Johnson

ACROSS

1 Gait

5 Worked in films

10 Rational

14 Song

15 Tilt

16 Part of MPH

17 Fashion designer

18 Evergreen

19 Theater acronym

20 Leaving

23 Eng. river

24 Nigerian

25 Certain urbanite

28 Minnow kin

30 Pool stick

33 Saga

34 Bridal path

35 Can. prov.

36 Fib a little

40 Golf mound

41 Mountain crest

42 "I cannot tell —"

43 Join

44 Office note

45 Make available

47 Capitol Hill person: abbr.

48 Chagall

49 Is in full control

55 Barrett or Jaffe

56 Uptight

57 NY canal

59 Arab chieftain

60 Cafe customer

61 Ethnic group

62 Celebration

63 Attire

64 Aquatic mammal

DOWN

1 Blue

2 Journey

3 Vowel

4 Manner of speaking

5 Be eagerly desirous

6 Country singer

7 Chin. secret society

8 Group of poems

9 Small tooth

10 Military hat

11 First-class

12 Crazy

13 Time period

21 52

22 Red as —

25 Seed coating

26 Chose

27 Cabled

28 The same

29 Tennis great

30 "I would if I —"

31 Loosen

32 Heavens

34 Attention-getting sound

37 Makes tractable

38 Having scalloped margins

39 Cowboys

45 Those who give marks

46 Sounds of hesitation

47 Trap

48 Ponders

49 Eur. capital

50 One

51 Briny drop

52 Put money in the pot

53 Dies —

54 12-point type

55 Arbitrator for short

58 Scaleless fish

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Last week's puzzle

TIGER DAMP PSAT

INURE OMAR ETUI

FLINTSTONE TONE

FED AVER SCENTS

STOGIES STERE

ANN GLIB WAD

COMBS REGULATE

ARIL TRADE ALEE

SALESMAN FILED

ALL AMID ALT

SEVEN PLAYPEN

ANTLER LAOS ADE

HOOD STONEHEDGE

ANNE FEELS ENDED

BEER SLAY SCARY

Calendar of Events

April 17 Haydn's "Stabat Mater" and Handel's "Foundling Hospital Anthem" will be performed by choir, orchestra and soloists at 8 p.m., Central Pres. Church, Hamilton, Ont.

April 18 Easter concert/hymns by the Christian choir "New Life," at 8 p.m., Maranatha CRC, St. Catharines, Ont.

April 19 "Nederlandse Paasangdienst," 7:30 p.m., Emmanuel Reformed Church, Woodstock, Ont.

April 21 Tenth Annual Ministers' Conference at Redeemer College, Ancaster, Ont., (all day). Speaker: Dr. Lewis Smedes. Students will present mime and Choral music. For info. call (416) 648-2131.

April 24 Ontario Christian High School Choral Festival, at 8 p.m., Park Bible Church, Burlington, Ont. Look for the "green-roofed church" off Hwy. 403! Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Willowdale United Church, Willowdale, Ont.

April 25 "Men in Praise." Tenth annual Christian male chorus festival, at 8 p.m., Covenant CRC, St. Catharines, Ont. Tickets at the door.

April 25 CPJ Alberta Conference on "Walking together: Listening to Aboriginal Voices." At Woodynook CRC, Blackfalls, Alta.

April 25 Christian Rainbows meeting, 10 a.m. - 3 p.m., Can. Ref. Church, Hwy. 5, near Waterdown, Ont.

May 1-3 Speaker: Salem's Rev. A. Dreise. For info. call (416) 639-1075 or 637-9151. Conference for all Christian singles, at Elim Lodge, Peterborough, Ont. For info. call (416) 451-7608.

May 2 Conference on alcoholism and other drug addictions, sponsored by Salem/Family Outreach, at Maranatha CRC, Cambridge, Ont. Speaker: Dr. Rich Grevengeod. For info. call (416) 679-6490.

May 2-June 4 Sander van Marion, well-known Dutch organist, in concert. All events start at 8 p.m. May 2, Cathedral Church of the Redeemer, Calgary, Alta.; May 7: Gaetz Memorial United, Red. Deer, Alta.; May 8: West End CRC, Edmonton, Alta.; May 14: Emmanuel CRC, Calgary, Alta.; May 16: Southminster United Church, Lethbridge, Alta.; May 21: First CRC, Lynden, WA; May 22: CRC, Abbotsford, B.C.; May 23: First CRC, New Westminster, B.C.; May 25: Emmanuel CRC, Victoria, B.C.; May 26: First CRC, Duncan, B.C.; June 4: Maranatha Can. Ref. Church, Surrey, B.C.

May 2 The King's College Convocation Ceremonies, at West End CRC, Edmonton, Alta. Speaker: Jean Forest. For info. call (403) 428-0727.

May 2 Spring concert by OCMA's choirs and band, directed by Leendert Kooij, with Andre Knevel at the organ. At 8 p.m., Christ Church Cathedral, Hamilton, Ont.

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Saturday, May 9, 1992 at Immanuel Christian Reformed Church, 61 Mohawk Rd. W., Hamilton, Ontario 8:00 p.m.

Conductor - A. Dale Wood (Dir. of Music at Grace United Church in Brampton)

Accompanist - Christopher Dawes (Organist at James Cathedral in Toronto and accompanist for the Toronto Hart House Chorus)

The combined choirs toured the Netherlands by invitation in 1990 to help celebrate the 45th anniversary of the liberation of Holland. Come hear these accomplished choral societies in concert. More than 120 voices in song!

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Sabbatical: a time for study, reflection and holding hands

Bert Witvoet

Earlier this year C.C. editor Bert Witvoet met pastors Ralph Koops and William Veenstra on the campus of Redeemer College in Ancaster, Ont., to interview them on their experience of a sabbatical. Veenstra had enjoyed a four-month leave of absence in 1990 from the Clarkson CRC in Mississauga, Ont., and Koops, a three-month leave of absence in 1991 from the Maranatha CRC in Cambridge, Ont. It was a pleasure to meet with pastors who exuded peace of mind and a renewed sense of mission. Here's how the conversation went.

C.C.: How did this idea of a sabbatical get started?

Veenstra: By way of a family visit. My district elder asked me, "Why don't you consider a sabbatical?" He reported my positive answer to the council. It went in the minutes. A year later the council unanimously accepted the idea of a four-month study leave and placed it before the congregation for a vote. It passed and \$5,000 was added to the budget for pulpit supply, study allowance and miscellaneous expenses. It ended up costing \$3,000. I continued receiving a salary.

Koops: I raised the issue myself a couple of years ago at an executive meeting. I told them I would ask for a study leave some time in the future. When I did, the consistory passed it unanimously and reported in the bulletin the decision to grant me a three-month study leave. The extra cost for pulpit supply was \$1,000. I paid for my own courses.

C.C.: You did not have to preach during those months. Was it hard to listen to somebody else's sermons?

Koops: I gained a new appreciation for the pulpit and the pew. I heard a lot of excellent biblical preaching in my own church. It was a new experience for me to sit in the pew and see the preacher come in. It made me look at the worship experience from the vantage point of the congregation, asking myself, "What are we looking for?" We have three teenagers at home. For once we could worship as a family.

C.C.: And you could hold hands in church with your wife?

Koops: (laughs) Yes, you're right.

Veenstra: We attended mostly evangelical churches. I heard a lot of good but no excellent sermons. There was a strong emphasis on the *now*. But how did we get there? Never did I hear a prayer uttered about things happening beyond the church walls — about developments in Eastern Europe after the Berlin Wall, never for leadership, never for justice. All the sermons focused on a decision for Jesus Christ. I came back with a lot of appreciation for the Reformed heritage.

Koops: What struck me is the tremendous importance of the worship experience. The flow of the service is very important. I now feel that the sermon should be one of the last elements of the service. The flow should be climactic.

C.C.: What was it like to take courses at non-Reformed institutions?

Koops: Auditing courses is a very relaxed way of taking courses since you don't write examinations. I have enjoyed Emmanuel Bible College. It's basically a Missionary Church college but there were students from a variety of church backgrounds. What I also enjoyed was to be part of student discussions. Several students said to me, "You must be in a great church that they give you the opportunity to update

yourself like this." I agreed with them!

Veenstra: It was good, but I came away with a profound admiration for the education offered at Calvin Seminary. It allows us to stand. We should give more encouragement to institutions like that.

Koops: There was a great appreciation for the Reformed faith among the profs at Emmanuel. They appreciate our catechism teaching and preaching. They respect Redeemer and the Institute.

C.C.: Did experiencing a sabbatical change you?

Veenstra: Yes. I'm a different person now. It affected me spiritually. I read the book *Too Busy Not to Pray*. A third of the way [through the sabbatical] a woman gave me a tape with songs like "Majesty" and "Great is Thy Faithfulness." This became the background music to a lot of my reading. I freed myself from the idea that all things must be organized. Dealing with people is always messy. But I learned that a pastor must be responsive to people. If that messes things up, fine.

Koops: I have a sign that reads: "Blessed are the flexible, they shall not be bent out of shape."

Veenstra: I think I have become a more Christ-like person. God cares about my ministry with people.

Koops: I don't know whether I have become a different person. It's still the same me. I was more interested in academic development. The church functioned very well without me. They introduced some new things. A retired pastor counseled me not to get involved. "Don't play God," he said. It was enriching for my relation with the Lord. It was a real blessing to hear the Word proclaimed by others.

C.C.: Would you recommend a sabbatical to other pastors and churches?

Koops: Yes, definitely, and so did the Synod of 1990. It adopted a motion that pastors and churches favour the practice of continuing education and that they include periodic sabbaticals.

Veenstra: I hope churches will give serious thought to it. There is a lot of burn-out, pastors hanging in there by the skin of their teeth but putting on a brave face. They become non-creative. It shows up in their preaching, which becomes rigid and non-encouraging. The Gospel is still the good news — grace in the face of pain and despair. Good preaching is illustrative, alive. Another thing that often happens with preachers is that they end up more in love with their work than in love with their Lord. A sabbatical is a hedge against burn-out, not a cure. Servants have to develop the ability to say No.

Koops: I use pulpit exchanges for that too. They free me for pastoral work and studying. I once heard it said that a good preacher can only make one good sermon a week, a mediocre preacher,



Photo: Bert Witvoet

"How many sermons can you make in a week, Bill?" Ralph Koops (r.) wants to know.

two, and a poor preacher, any number of sermons.

C.C.: Did your wives appreciate the sabbatical?

Veenstra: Yes. I could be at home more, be with Lucy and the kids, shepherd the kids a bit more during the worship service so Lucy could worship more. All in all I was being energized.

Koops: My wife, Anne, said that I was much more relaxed and that it was good to have me home evenings and free

on weekends. She found it a real nice break.

C.C.: What about the congregation?

Koops: People really enjoyed the guest preachers. But after three months they were glad to have me back. I felt refueled and replenished. The effect is still there.

Veenstra: It enriched my appreciation of the presence of God, as I took the time to focus on him. I'm sure the congregation benefits from that.

Brooklyn rabbi brings Jewish faith back to Ukraine

Bill Fledderus, with materials from the Los Angeles Times

KIEV, Ukraine — A sign of hope and rebirth is reanimating the once-thriving Jewish community of Kiev: it has a rabbi.

At least two million Jewish people lived in the Ukrainian capital of Kiev at the time of World War I. Since then, the community has been decimated by Nazi occupation, 70 years of communism and mass emigrations to America and Israel.

Today 90,000 descendants of that once flourishing community still exist in Kiev, although most have lost touch with their roots and their faith. Only several hundred keep kosher. They are leaving at the rate of 10,000 per year.

But in the past two years, a 27-year-old rabbi from Brooklyn, New York, has reversed the decline. The ancient synagogue, once haunted by a few dozen aged survivors of the Nazi and communist regimes, is once again bustling with men wearing prayer shawls, skullcaps and phylacteries on their foreheads. The rabbi's name is Yaakov Bleich, and his wife's name is Bashy.

Rebirth of Jewish culture and faith

The Bleiches arrived in Kiev in 1990, with plans to stay for three months. Though their great-grandparents were Ukrainian, they spoke no Ukrainian or Russian. Three years later, they are fluent in Russian and have no plans to leave.

They have sought out Jews alienated from their history, in order to give it back to them.

"Before Rabbi Bleich came here, there was nothing," says Levi Ziskind,

72. "He opened up a whole new world to us. He energized us. No one can ever understand what he did."

Thanks to the Bleiches, the yeshiva is booming, after decades of neglect. Hundreds of students are studying Hebrew and math, English and the Torah.

Bashy is teaching the women how to keep their homes kosher.

Yaakov is busy from early morning until late at night, teaching classes in Jewish tradition, arranging certificates to permit emigration, overseeing repairs to the synagogue, starting a meals-on-wheels program for seniors, negotiating with school officials to get the yeshiva accredited, lecturing on Judaism on his own TV show and fielding a stream of visitors and midnight phone calls from America and Israel.

Hope for the future

Bleich's battle for an Orthodox Jewish community is an uphill struggle. Most of Kiev's Jews are not interested in returning to their heritage. Many still want to emigrate.

If the situation in Lithuania is any indication, Bleich may eventually have no one to minister to in Kiev. Most of the 7,000 Lithuanian Jews who remain from an original settlement of 250,000 are leaving, prompted by their country's independence and memories of its role in the Holocaust.

But Bleich is optimistic. "I believe Jewish immigration from Ukraine has peaked," he says. "There will always be those who stay behind because their children are here, their parents are here, their lives and businesses are here." Bleich's presence may make staying just a little easier.